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MILLENNIAL PRAISES,

CONTAINING

A COLLECTION OF GOSPEL HYMNS,

IN FOUR PARTS;

ADAPTED TO THE DAY OF

CHRIST's SECOND APPEARING.

COMPOSED FOR THE USE OF HIS PEOPLE.

HANCOCK,

PRINTED BY JOSIAH TALLCOTT, JUNIOR.

1813.

PREFACE.

AMONG all the abundant treasures of the gospel, with which the people of God are blessed in this day of Christ's second appearing, the gift of songs claims a distinguished place. It is a gift in which Believers can best unite their feelings of joy and thanksgiving for the gospel——in which they can lift up their voices together in praise to God, while they express their faith and their feelings in all the manifestations of Christ to his people, and their sense of the inestimable privileges which they enjoy. Agreeable to ancient prophecy, they can *sing in the height of Zion, and flow together to the goodness of the Lord.* Herein true Believers can feel their spirits assimilated to saints and angels in the world of spirits, where the highest praise and thanksgiving is poured forth in the blessed gift of songs.

The object of this publication is to furnish Believers with a collection of hymns, which have been composed by the Believers of different places, and which have met the general approbation of the Ministry and Elders of the Church. The principal part of them are considered as suitable to be sung, as occasion may require, in their seasons of worship at the present day : for, although it cannot be expected that every hymn will be suitable to be sung in every order, and on every occasion ; yet there may be hymns selected from among them, which are adapted to every order of Believers ; and it is expected that every family will select, for their own use, such as are best calculated for their own order, and adapted to the various circumstances and changes which they may meet with in their travel, of which they must be their own judges.

The general sentiments conveyed in the hymns, are conformable to the present faith and testimony of Believers ; they are the effusions of the feelings of those who have occasionally turned their attention to labour in this line ; and though no systematic order of sentiments is to be expected in a collection of this kind, yet the faith and testimony of the gospel appears obvious through the whole collection. Some of the hymns contain lively expressions of faith, in the present manifestation of God, in the different operations of his work. In others may be seen the sense of Believers, in their thankfulness and gratitude for the gospel, and their love and union to the work of God. Others contain their present sense and ideas of the works of Antichrist——the present state of the world——the loss o

man——the folly and blindness of the present adherents of the various systems of the antichristian religion &c. In short, the work of God, and the works of the wicked one, are clearly characterized and contrasted, in a greater or less degree, throughout this collection ; and the faith and sense of Believers may easily be discovered in these compositions.

It is not expected that the people of God will ever be confined, in their mode of worship, to any particular set of hymns, or any other regular system of words——for words are but the signs of our ideas, and of course, must vary as the ideas increase with the increasing work of God. Therefore, these compositions, though they may evince to future Believers, the work and worship of God at this day ; yet they can be no rule to direct them in that work of God which may be hereafter required of his people, As the work of regeneration is an increasing work, and as there can be no end of the increase of Christ's government and Kingdom ; so all that his people have to do is, to keep in the increasing work of God, and unite with whatever changes that increase may lead to, which, to the truly faithful, will be a continual travel from grace to grace, and from glory to glory : so that the spiritual songs of Believers, as well as every other part of their worship, must be according to that degree of grace and glory in which they are given. Therefore, these hymns, wherever they may be sung by Believers, must be limited to the period of their usefulness : for no gift or order of God can be binding on Believers for a longer term of time than it can be profitable to their travel in the gospel.

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Simon Johnson

MILLENNIAL PRAISES.

PART I.

HYMN. I.

The Testimony of eternal Truth.

GOD of salvation, power and grace,
Unknown to man's apostate race,
Thy glory, veil'd within a cloud,
Eludes the searches of the proud.
Thy nature and eternal law,
The wisest mortal never saw;
Nor can thy works be truly seen,
But by the soul that's pure and clean.

2 Now from a carnal nature freed,
Thy everlasting name we read;
And love that full parental name,
From which our living spirits came.
Long ere this fleeting world began,
Or dust was fashion'd into man,
There *Power* and *Wisdom* we can view,
Names of the *Everlasting Two.*

3 The Father's high eternal throne
Was never fill'd by one alone:
There Wisdom holds the Mother's seat,
And is the Father's helper-meet.
This vast creation was not made
Without the fruitful Mother's aid;
For by the works of God we know
The fountain-head from which they flow.

4 "Let us make man" was rightly said,
And in God's image man was made,
One flesh and blood, two in one name,
Both naked, yet no cause of shame.
While in one form alone he stood,
His maker saw it was not good;
Nor could his order be complete,
Until he found an helper-meet.

5 To be as gods, before the time,
Was man's temptation, and his crime:
While in his weak and infant state,
It was not for him to create:
But tempted by a pois'nous brute,
He took of the forbiden fruit,
And cleaving to his kindred dust,
Became a slave to his own lust.

6 Now on inferior pleasures bent,
His soul forgets its true descent:
But though vain man became a beast,
The law of nature never ceas'd:
By male and female join'd in one,
The old creation still goes on;
But sure they must be born again,
Or linger in eternal pain.

7 When the old world of flesh and blood,
Was swept away by Noah's flood,
The ark preserv'd a chosen few,
To typify what Christ would do.
But circumcision first reveal'd
The seat where lust had been conceal'd,
And in the flesh of the foreskin,
Was found the root of ev'ry sin.

8 The law gave yet a sorer wound,
And made th' offence of sin abound;
And though in Moses many trust,
His law condemns their carnal lust.
Succeeding prophets saw the day
When sin and lust should pass away,
Till under John the work began,
Which introduc'd the Son of man.

9 Before John's mission had begun,
The Holy Ghost conceiv'd a Son;
And when he grew to proper age,
He show'd his heav'nly parentage,
Renounc'd the flesh in branch and root,
Condemn'd the tree and all its fruit;
And through his suff'rings did create
The substance of a better state.

10 Four hundred years the tidings spread,
That Christ was risen from the dead;
And such as kept his new command,
Arose in one united band.
Though persecuted and revil'd,
They kept their doctrine undefil'd,
Till wicked priests the pow'r did gain,
And Antichrist began his reign.

11 The monstrous beast, and bloody whore
Reign'd thirteen hundred years and more;
And under foot the truth was trod,
By their mysterious three-fold God:
But while they placed in the *He*
Their sacred co-eternal *Three*,
A righteous persecuted few
Ador'd the everlasting *Two*.

12 The Holy Ghost at length did bear
Th' anointed one, the second heir,
A virgin soul, a holy child,
A *Mother* pure and undefil'd:
In her the heirship is complete,
In her the types and figures meet;
And God's last building stands upon
The sacred truth of *two in one*.

13 The law and prophets all unite
To seal this true eternal light:
Two tables did the law complete,
Two cherubs on the mercy-seat,
Two silver trumpets plainly shew
That gospel truth proceeds from two:
And though the priest one goat did slay,
The second bore their sins away.

14 The order of eternal rest,
Next by the temple was express'd:
This building was laid off in two,
The one conceal'd from public view:
Thus in the female and the male,
The flesh was still the parting vail:
But when this vail is rent and gone,
The building is complete in one.

15 The prophets saw in visions clear,
By whom redemption would appear,
That "two anointed ones" would stand
Before the God of all the land.
Two olive trees suppli'd the bowl,
As life from Christ supplies the soul;
And certain as the vision's true,
The male and female are the *two*.

16 Ezekiel saw a river wide,
With many trees on either side:
The tree of life appear'd to John,
And truly there were more than one;
On either side the tree was seen,
While living waters flow between:
This tree of life on either side,
He calls the Spirit and the Bride.

17 We surely know by what we feel,
Their leaves will yet the nations heal:
Ye lame and blind, ye deaf and dumb,
"The Spirit and the Bride say, Come:"
Let him that heareth swell the sound,
And let it go the nations round,
That all who will their sins forsake,
May everlasting life partake.

18 Since Christ has in his glory come,
We've found our everlasting home;
Our parentage in all its height,
Is by the gospel brought to light.
Th' eternal truth is on our side,
The quick'ning Spirit and the Bride,
With all the bright and heav'nly host,
The FATHER and the HOLY GHOST.

HYMN II.

Commemoration of the Birth of Christ.

THIS day of december, we meet to remember
Our blessed redeemer's appearing on earth;
With thankful contrition, we honor his mission,
While antichrist's kingdom is full of vain mirth.
Christ's manifestation, in that dispensation,
Has such a relation to this present day,
The commemoration, gives much consolation
To those who are walking the strait narrow way.

2. Ordain'd to inherit that power of the spirit,
Which searches the nature and depth of man's fall;
His low humble station, taught humiliation,
Being born of a virgin and in a mean stall:
Yet while the young stranger lay hid in a manger,
The armies of heaven their music employ;
And in a bright vision, proclaimed his mission,
Which fill'd the good shepherds with heavenly joy.

3. On this blessed morning, the shepherds returning
Did wisely reveal the glad tidings to some;
That thro' special favor, they'd heard of the Saviour,
And lo! the expected Messiah was come.
The daily additions, of heavenly visions,
Made all the hill country with gladness resound,
Till John his forerunner, obtained the honor,
To tell the whole world that the Saviour was found.

4. With wisdom anointed, he then was appointed,
The head of the serpent completely to bruise;
God sent him to level, the works of the devil,
And bring down the pride of both gentiles and Jews:
Himself he abased, for which he was raised,
Where no flesh before him could ever arise;
And gave demonstration, of that great salvation,
Which always was hid from the prudent and wise.

5. He taught something greater than living in nature,
And show'd that in order to be born again,
The flesh must be hated, the soul new created,
And from every act of uncleanness abstain:
He plainly declared, no lust could be spared,
In those who the kingdom of heaven would see;
That regeneration, and sanctification,
With flesh copulation could never agree.

6. The kingdom of heaven, as secret as leaven,
Began to imbitter that long hidden lust;
While miracles sealed all that was revealed,
To prove that man's nature was wholly unjust:
Thro' this revelation, the human creation,
In their generation, seem'd worse than the beasts;
But such pointed plainness, about their uncleanness
Was truly provoking to people and priests.

7. Though deeply disguised, their teachers despised,
A life so devoted to virtue and truth;
They rise with ambition, and slight his commission,
And cast their contempt on this virtuous youth:
They feign'd to be grieved, that souls were deceived,
Yet many believed, and shouted for joy; vexation,
While those of high station, were fill'd with
And seeking occasion his life to destroy.

8. A false hearted creature, at length turning traitor,
Betray'd and deliver'd him into their hand;
And truly 'twas shocking, the scourging & mocking
He quickly receiv'd from this blood-thirsty band:
The hypocrites bellow, "Away with this fellow,"
He says he is Christ, and can live without sin;
From every declaimer, the cry was "Blasphemer,"
Till reason was drown'd in their horrible din.

9. To sufferings inured, his patience endured,
All kinds of abuse that their rage could bestow;
Till the inquisition received permission,
With their lawless hammers, to give the last blow:
His blood tho' they spilled, yet God was not killed,
And virtue and truth they could never dispel;
But full retribution, for such persecution,
Must meet them in judgment and doom them to hell.

10. All souls are depraved, and such as are saved,
Must come to the light of this bright morning *star*;
And what he denied, and still crucified,
Has now to be tried at an impartial bar:
And each sin-forsaker, tho' call'd a mean shaker,
Shall be a partaker of all his bright gain; [stronger,
While in the flesh-monger, these bands become
By which he's bound over to torment and pain.

11. Since Mother appeared, Christ's name is revered
Beyond what was ever conceived before,
And souls can now gather, to their blessed Father,
And his bright example forever adore:
Then sister and brother, let's love one another,
And Father and Mother in all things obey;
Thus faithfully living, a life of thanksgiving,
We'll wisely improve this great festival day.

HYMN III.

John's Vision.

1 YE kindreds of the earth, behold
The work which God ordain'd of old!
Although from mortal eyes conceal'd,
To one alone it was reveal'd;
'Twas shown to John, in vision clear,
The latter day was drawing near;
And what the prophets had foretold,
The Spirit did to him unfold.

2 He saw the time was near at hand,
When judgments must go thro' the land,
And all who liv'd in sin and pride,
Would seek a place where they might hide:
But sin and death must still abound,
And darkness veil the world around,
While mortals cleave unto the dust,
Defil'd with sin and filthy lust.

3 And ere the nations could be heal'd,
The *man of sin* must be reveal'd;
For in the resurrection day,
The works of lust must pass away:
Before the work could be complete,
The monstrous beast must leave his seat;
And ere redemption could be found,
The old accuser must be bound.

4 He saw the dead, both small and great,
Arising from their fallen state;
The books were open in his sight,
Their former deeds came to the light.

He saw a vast extensive band,
On Zion's holy mountain stand;
Those were redeemed from the earth,
Partakers of the second birth.

5 He saw the holy City too,
Descending down in open view;
Her glory was exceeding bright,
For God Almighty was her light:
And many things that John did see,
Do with the present day agree;
Although he saw as through a glass,
Yet sure his visions came to pass.

6 The Father's wise eternal plan,
Was thus made known to fallen man;
And to reveal the *man of sin*,
The spacious work did thus begin:
When the whole world in darkness lay,
A chosen few did watch and pray;
Still waiting with intensive eyes,
To see the morning star arise.

7 Amidst the dark and gloomy night,
Lo, from the east appear'd a light!
And while the tidings spread around,
The resurrection trump did sound;
The mighty sound did shake the earth,
And thousands burst the bands of death,
And rising from their kindred dust,
Have bid adieu to every lust.

8 To serve the Lord they now begin,
Repent of all their former sin;
Behold on Zion's mount they stand,
Are form'd in one united band,

To praise the Lamb, which is his due,
In songs that are forever new ;
And though the wicked may discern,
Yet none the song can ever learn.

9 And now the saints with Christ do reign,
The beast is seiz'd with bitter pain ;
To make his judgment more complete,
Eternal darkness fills his seat.
Zion arise, put on your strength,
Salvation has appear'd at length,
And glory give forevermore,
That God does thus reward the whore.

10 Salvation now is free for all
That will obey the gospel call ;
But such as cleave unto the beast,
Can never taste the marriage feast :
For all who live in pride and lust,
Whose works are filthy and unjust,
Are govern'd by a fleshly will,
And therefore must be filthy still.

11 A separation now is made
Between the living and the dead ;
And while the wicked weep and wail,
The saints rejoice within the vail.
The holy City we can view,
The Father and the Spirit too ;
And all that for redemption wait,
Will have an entrance through the gate.

12 Let all the saints their voices raise,
To sound the blessed Saviour's praise,
And join in one united band,
To blow the trumpet through the land,

That souls who are in darkness bound,
May be awaken'd by the sound,
And distant nations from afar,
May view the bright and morning *Star*.

HYMN IV.

The foundation Pillars revealed.

1 BLOW ye the trump in Zion,
And sound the solemn cheer
Upon God's holy mountain,
And let the nations hear:
Now antichristian darkness
By truth is blown away,
Since Zion's King is reigning,
In this redeeming day.

2 God has unveil'd his Glory,
His order is reveal'd,
Which from eternal ages,
In myst'ry was conceal'd.
Two corresponding Powers,
In one eternal line,
From everlasting ages,
In Deity did shine.

3 And when the old creation,
In all its parts was made,
These corresponding Powers,
In union were display'd:
The male and female likeness,
In order they did place,
As the foundation pillars
Of all the human race.

4 In purity and union,
Stood the primeval pair,
And of the vast creation,
Was made both lord and heir:
Endow'd with understanding,
With wisdom power and skill,
To lead the whole creation,
In the Creator's will.

5 As a blest emanation,
From the eternal Twain,
Sprang the primeval couple,
And Adam was their name:
In a like emanation,
Their progeny had flow'd,
If in the will of heaven,
They steadfast had abode.

6 Had man in due submission
To nature's law remain'd,
As God to him appointed,
And through his works ordain'd;
Then pure had been his offspring,
His innocence the same
As when he dress'd the garden,
Or gave the beasts their name.

7 But when he turn'd his senses,
And in his wife believ'd,
Who listen'd to the serpent,
And by him was deceiv'd;
Then love, his noblest passion,
Became the spring of lust;
God's law was then subverted,
And the whole earth was curs'd.

8 This fatal flame of nature,
Diffus'd through Adam's race,
Was not receiv'd from heaven,
The serpent gave it place;
In which old Adam acting,
Obed'ent to this brute,
The fountain was corrupted,
A murd'rer was the fruit.

9 Now sunk in deep pollution,
With darkness overspread,
By love no longer govern'd,
By lust the man is led;
And thus are all his offspring,
That ever came to birth,
Begotten in that nature,
That binds them to the earth.

10 No way of full redemption
Could Adam's race obtain,
Till Jesus was begotten
By the eternal Twain;
Who all his Father's precepts
Completely has obey'd,
And thus the sure foundation
Of man's redemption laid.

11 Then he went home to glory,
Blest mansions to prepare,
Till he his crown received,
The blessed second heir:
This was the crown of glory,
His Mother did impart,
In days of his espousals,
And gladness of his heart.

12 Thus they were constituted
The new creation's head;
By them the po'rs of darkness,
In captive chains were led:
They have proclaim'd redemption
From the first Adam's loss,
To every soul that's willing,
Like them to bear the cross.

13 Then hear, ye sons of Adam!
The jubal trumpet sounds;
With mercy and redemption,
This blessed call abounds:
And all that are obed'ent
Unto this heavenly call,
Shall find a peaceful dwelling,
Within mount Zion's wall.

14 Ho, all that thirst for Zion,
To taste the tree of life!
Come quit the fatal bower,
Where Adam knew his wife!
And would you with the righteous,
Mount Zion's glories share,
Then quit those paths of darkness,
Where satan laid his snare!

15 Come flee from Babel's bondage,
Where you in darkness grope,
And turn to Zion's strong-holds,
Ye prisoners of hope!
Quit Pharaoh's cruel service,
And all his galling chains;
Come sing complete redemption,
On Zion's blissful plains!

HYMN V.

The Son and Daughter.

LET every human creature,
That owns the blessed Son,
Adore the Great Creator,
And Holy Ghost as one.
The Father and the Spirit,
Did make all things complete,
And gave the Son and Daughter,
With them a heavenly seat.

2 The blessed Son and Daughter,
Completely join'd in one,
In a divine submission,
Their heavenly Parents own:
The Father and the Spirit,
Have sent the blessed Two,
To visit the creation,
And teach us what to do.

3 The Son, our Lord and Saviour,
Did first appear to man,
Wrought many mighty wonders,
And went to God again:
For judgment he descended,
Yet all was not complete,
Until he plac'd the Daughter
Upon the judgment seat.

4 There she in true submission,
To Christ, her only head,
Became our blessed Mother,
And rais'd us from the dead:

This everblessed Parent,
In mercy did begin
To preach to us this doctrine,
"You must confess your sin."

5 Then we were brought to judgment,
And did our sins confess,
And thro' our blessed Mother,
Did find forgiving grace:
And every true believer,
Bless'd with a daily cross,
In the footsteps of Mother,
Has travel'd out of loss.

6 Thro' many scenes we've passed,
And still we find it true,
That children of Mount Zion
Have bid all sin adieu:
Let us, in every manner,
Reject the tree and root,
That we may sing Hosanna!
We are our Mother's fruit.

7 The pow'r of Mother's union
Will stand the test in time,
And lead our souls to glory,
Beyond temptation's line;
And there our faithful Parents,
Who trod the narrow way,
Will bless their chosen children,
In one eternal day.

HYMN VI.

The heavenly Bridegroom and Bride.

THOU fairest of all the creation,
And first of the heaven born race,

Determin'd on final salvation,
Thy gospel I freely embrace:
The mystery of God manifested
The person he chose to come in,
Has the subtle serpent arrested,
And shakes the foundation of sin.

2 The mystery has long been concealed,
Till wisdom unfolded the plan,
And Christ in one part was revealed,
And dwelt in a sin-hating man;
His person was then a vexation,
But O, how the wicked will rail,
To see his last manifestation
In female as well as in male!

3 The pride of all flesh must be stained,
And satan no longer shall reign,
Since Christ has a helper obtained,
And God has united the twain:
The types and the shadows are ended,
The substance no longer we hide;
For God from the first has intended
A heavenly Bridegroom and Bride.

4 The law was by Moses engraved
On two precious tables of stone,
To shew that mankind must be saved
By two dispensations in one:
Two cherubs stood facing each other,
This type was ordained until
Our heavenly Father and Mother
That same blessed law should fulfil.

5 Two lions so artfully raised,
Stood facing king Solomon's throne,

No wonder the world were amazed,
The like in no kingdom was known:
This ivory throne was erected
On two mighty pillars and stays;
How then could the Lord be expected
For judgment in these latter days?

6 Tho' two rows of oxen were carved
Around the bright laver of brass,
The substance was never observed
Until it came fully to pass:
Of oxen and lions and pillars,
The meaning no soul ever knew,
Until we beheld the fulfillers,
E'en Christ manifested in two.

7 The two olive trees we might mention,
By good Zechariah once seen:
Pray what was the Spirit's intention?
And what could these olive trees mean?
And who were the two that bore witness,
In the revelation to John?
Pray do they not show us the fitness
Of male and the female in one?

8 Now Christ is reveal'd in the woman,
And makes her as pure as the light;
This sets the old serpent a foaming,
But let him come on to the fight;
We know he is justly alarmed,
If only the scripture he'll read,
He'll see that his doom is determin'd,
His head must be bruis'd by her seed!

9 Ye rebels, who hate one another,
With your vain objections be gone!

I know that my Father and Mother
Are perfectly joined in one:
The wicked may say I'm deceived,
And not fit to live on the earth;
But she that my soul has conceived,
Will carry me safe thro' the birth.

10 Of Mother I am not ashamed,
You may call her just what you please,
My soul with her wine is inflamed,
I now have it fresh from the Lees:
Her wine is the life of my spirit,
'Tis love well refin'd from all lust;
But serpents who know not its merit,
May take their contemptible dust.

HYMN VII.

The Restoration.

COME let us rejoice, for we truly are blest,
In this latter day, with salvation and rest:
Since our blessed Mother in Christ has appear'd,
The way of redemption by her we have heard.

2. This great dispensation, by prophets foretold,
Was veil'd in a myst'ry, which she did unfold,
She open'd the way of salvation from loss,
And taught us to find it by taking the cross.

3. She taught us a lesson to learn in this day,
And happy are those who this lesson obey;
Because it will lead to an endless increase,
Where flows a rich fountain which never can cease.

4. The lesson she taught was, "Confess all your sins,
And right all your wrongs, then your travel begins;
Then follow the footsteps which Jesus has trod;
So shall you be heirs with the people of God."

5. How long was our nature with fig-leaves conceal'd
Till Mother the myst'ry of sin had reveal'd,
And taught us how satan with lust did deceive,
And overcome both the first Adam and Eve.

6. Through all generations this nature has run,
Diffusing corruption from father to son,
Till doom'd to destruction in this latter day,
Through mortification we purge it away.

7. When regeneration by Jesus was taught,
Salvation from sin in some measure was wrought;
And final redemption completely begun,
When two dispensations were joined in one.

8. Now Adam the second and the second Eve,
Are truly revealed to all who believe;
And we become children of spiritual race,
And heirs of our Father and Mother through grace.
[known!

9. How great is the myst'ry which God has made
He's come in the Daughter as well as the Son;
Now satan's dark works he will fully defeat,
And final redemption will soon be complete.

10. The first Eve was tempted and led into sin,
The second, more faithful, has led out again;
With firm resolution, (her word was a sword,)
She fought her way through, and creation restor'd.

11. A full restoration has now taken place,
For all who believe of the first Adam's race;
The male & the female made free from the curse,
And Adam's probation is brought down to us.

12. Since such a probation is given to all,
Let none cast reflection on old Adam's fall;
To chuse or refuse is now free for each one,
And old Adam's trial no mortal can shun.

13. By strict perseverance each one shall obtain
The immortal crown, & with Mother shall reign;
For God in his promise is faithful and sure,
And all shall be saved who will but endure.

HYMN VIII.

Typical Trumpets.

TWO trumpets were appointed,
In the Mosaic light,
To show the dispensations,
Which then were out of sight:
When the first trumpet sounded,
The slaves were all releas'd;
The second call'd the wand'rers
Up to the joyful feast.

2 The antitype commenced,
When first the Lord began
To sound the blessed gospel,
By the shrill voice of man;
But now the gath'ring trumpet,
The female sound comes on,
And all that chuse salvation,
Are gather'd into one.

3 If jubal means a racer,
Or one that gains the palm,
Pray who should run to Zion,
And first recall the Lamb?
The first in the transgression,
Must surely first be free;
Then let the last loud trumpet
Be call'd the jubilee.

4 When Christ again descended,
And angels gave the call,
How many racers started,
But one outran them all!
And in celestial glory,
From all corruption free,
She sounds the invitation,
The last great jubilee,

5 The sound of this shrill trumpet,
Is no uncertain blast;
Tho' some delight in bondage,
And wish it still to last:
Born in the night of darkness,*
They hate the gospel Sun,
And hope their night of slumber
Is only just begun.

6 The antichristian power
Has not sprung up of late;
If they will read the scriptures,
They'll plainly see the date:
With all their great objections,
We mean to let them know,
That Christ made his appearance
Full sixty years ago.

* *Or reign of Antichrist,*

7 The like was not revealed
Since Adam knew his wife,
Nor such a highway open'd
To everlasting life.
Ye poor oppressed captives!
The joyful day appears;
Rise and assert your freedom,
And wipe away your tears.

8 Shall the vain ties of nature
Your trembling spirits bind?
Just fix your eyes on Zion,
And never look behind:
The prize is now before you,
The king's highway is free;
O, what a full releasment!
A, blessed jubilee!

HYMN IX.

Typical Dancing.

THE Israelites, when they got free,
From Pharaoh's land, in hast did flee,
And on the banks of the Red Sea,
A joyful scene commenced;
An Elder sister led the band,
With sounding timbrel in her hand,
While virgins move by her command,
And after her they danced.

2 At Shiloh was a yearly feast,
Where virgins met from west to east;
These virgins were a type, at least,
Of those that follow Jesus;

If they went forth in dances then,
Why should our dancing now offend,
Since from the filthy lusts of men,
Our blessed Saviour frees us?

3 A place was found in Canaan's land,
Whereon the Ark of God should stand:
And David, by the Lord's command,
Brought up th'appointed Saviour:
Before this type of gospel light,
The Monarch danc'd with all his might;
But see the haughty Michal slight
This noble king's behaviour.

4 The joyful news that Christ did bring,
Made all the land of Canaan ring,
And thousands hail'd him as their king,
Who by his grace were saved;
The mount of Olives felt their feet,
While moving on with music sweet,
And loud hosannas they repeat
Unto the Son of David.

5 That dispensation pass'd away,
And all the world soon went astray,
And satan turn'd the christian play
All over to his favour:
But now the gospel's come to light,
Which sets the true believers right;
See how they dance, with all their might,
In honour to their Saviour!

6 Salvation to the woman's seed,
From bondage and corruption free'd!
They shall possess the earth, indeed,
And every gift recover:

Cemented in the purest love,
They on their way to Canaan move,
And soon will join the host above,
And praise the Lord forever.

HYMN X.

Voyage to Canaan.

A people called christians,
How many things they tell
About a land of Canaan,
Where saints and angels dwell;
But sin, that dreadful Ocean
Encloses them around,
With its tides, still divides
Them from Canaan's happy ground.

2 Thousands have been impatient
To find a passage through,
And with united wisdom,
Have try'd what they could do;
But vessels built by human skill,
Have never sailed far,
Till we found them aground,
On some dreadful sandy bar.

3 The everlasting gospel
Has launch'd the deep at last;
Behold her sails extended
Around the tow'ring mast!
Along the deck in order,
The joyful sailors stand,
Crying, O! Here we go,
To Emmanuel's happy land!

4 To those who stand spectators,
What anguish must ensue,
To have their old companions
Bid them a last adieu!
The pleasures of your paradise
No longer can invite;
Here we sail, you may rail,
But we'll soon be out of sight.

5 We're now on the wide ocean,
We've bid the world farewell,
And where we shall cast anchor,
No human tongue can tell:
About our future destiny,
There need be no debate,
While we ride on the tide,
With our captain and his mate.

6 The passengers united
In order peace and love;
The wind all in our favour,
How sweetly we do move!
Let tempests now assail us,
And raging billows roar,
We will sweep thro' the deep,
Till we reach the blessed shore.

HYMN XI.

The Prophets and Apostles.

ANCIENT prophets and apostles
Travel'd Through the thorny maze;
On the glories of mount Zion,
Through the promise, they could gaze:
All the martyrs, all the martyrs
Look'd towards the latter days.

2 Now the everlasting substance,
With its shadows does agree;
We possess that blessed kingdom,
Which in vision they did see:
O how thankful! O how thankful!
O how thankful should we be!

3 God has fix'd this last foundation,
Broad enough for all mankind;
But his holy habitation,
Will shut out the carnal mind:
Wicked spirits, wicked spirits,
This foundation cannot find.

4 Now that man of sin's revealed,
Which from ancient saints did hide;
Now the flesh, that root of evil,
From the spirit we divide:
Cruel monster! cruel monster!
Thou shalt now be crucified.

5 From his doleful works of darkness,
We may now forever cease,
Gather into full communion,
Live in love and perfect peace:
O be thankful! O be thankful,
For the gospel's great increase!

6 Now in the regeneration,
Full redemption we may gain,
Rise from nature's deep corruption
And in Christ forever reign:
O be thankful! O be thankful,
That the way of God is plain!

7 Thankful for that testimony
Which the church of God does bear;
Thankful that our blessed Elders,
Will no cursed idol spare:
O be thankful! O be thankful,
For the truth establish'd here!

HYMN XII.

The only Way.

SALVATION is a joyful sound,
And we can humbly say,
That by the gospel we have found
The only certain way:
O the way! th' appointed way!
First open'd by the Son,
So long conceal'd, but now reveal'd;
Such way there is but one.

2 If you will enter into life,
Or my disciples be,
Deny yourselves, take up your cross,
And strictly follow me:
O the way! the narrow way,
The first disciples went!
And all that go, do clearly know
What Christ the master meant.

3 Except a man hate his own life,
And all his sins forsake,
Hate father, mother, children, wife,
Of Christ he can't partake:
O the new and living way,
Which the apostles trod!
Reveal'd again, so clear and plain!
The only way to God!

4 Now honest souls their sins confess,
And bring their deeds to light;
They follow Christ in righteousness,
And this they know is right:
O the self-denying way,
Ten thousand martyrs chose!
And march'd along, amidst the throng
Of their outrageous foes.

5 By doing right, we walk in light,
Christ's precepts we obey;
And by this seal, we plainly feel,
We're in the only way:
O the way! the burning way,
Which our Redeemer brought!
It frees the soul, but burns the whole
Which the first Adam wrought.

6 Christ is the rock on which we walk,
And as his words declare,
This rock will bind the carnal mind
Of all who travel there:
O the way! the holy way,
Which our first parents ran!
The only way, in this last day,
That God will show to man.

7 In love and peace, we still increase,
And every step are sure,
That we, forsooth, walk in the truth,
Because the way is pure:
O the way! the perfect way,
Which our first Elders pav'd!
This way, we know, all souls must go,
That ever will be sav'd.

3 In Christ, 'tis true, there are but few ;
Yet few as there may seem,
We boldly say, out of this way
God will no soul redeem :
O the way ! the precious way !
Ye honest souls come on !
Though satan says, the're many ways,
To God, there is but one.

HYMN XIII.

The Zion Traveller,

WHAT company is this I spy,
All moving in such harmony ?
Are these the only sons of God,
That move along this new cut road ?

2 They publish as they pass along,
That every other way is wrong ;
That God has in this latter day,
Reveal'd a new and living way.

3 When God at first reveal'd his Son,
Redemption's work was then begun ;
He gain'd a little faithful band,
Who travel'd through to Canaan's land.

4 But many years have roll'd around,
Since their old footsteps could be found;
And in distress we stood to hear
The pilots cry, Lo here ! Lo there !

5 The blind too long have led the blind,
And vainly try'd the way to find,
Till we took up our cross afresh,
Against the devil, world and flesh.

6 They think this way will never do,
It can't be right, because 'tis new;
But these new footsteps, they may see,
With the old way-marks do agree.

7 Obedient to the heavenly call,
These trav'lers have forsaken all;
And in return, as Jesus told,
They have receiv'd a hundred fold.

8 A faithful God has now begun
To give the Kingdom to his Son;
He is prepar,d to meet his foes,
And conquer all that do oppose.

9 In wisdom he begins the fight,
His weapons all are out of sight
Nor can his foes perceive the dart,
Until it strikes them thro' the heart.

10 When one is shot, the rest will run,
And think this dangerous place to shun;
But Oh! alss! The fire within,
Will burn till souls are purg'd from sin.

HYMN XIV.

The happy Day.

HOW happy the day, when the new living way
By the light of the gospel we found!
What change we perceive, in the souls that believe
Where the fruits of redemption abound!

2. Confess & forsake, made the old heavens quake,
And the fire of the truth how it ran!
The works of the fall, were condemn'd like a scroll,
And the regeneration began.

[reveal'd,

3. The darkness must yield, where the light is-
And the wrong must give place to the right;
Uncleanness and lust are condemn'd to the dust,
For the saints shall be clothed in white.

4. Created anew, with delight we can view
What a happy exchange we have made;
Without and within, we have parted with sin,
For a glory that never can fade.

5. Sectarians around wonder what we have found,
And poor hypocrites look with surprise;
These flesh-pleasing brutes can perceive outward
But the glory is hid from their eyes. [fruits,

6. No sermons they hear, to awaken their fear,
Nor sacraments to plaster their wounds;
No prayers they say, but an odd kind of play,
And a mixture of unmeaning sounds.

7. How thankful are we, that our souls are set free
From the bondage of shadows and signs;
As old Adam dies, in the spirit we rise,
Where the substance eternally shines.

8. Forever releas'd from the soul binding priest,
We can look through the boundless expance,
Where souls of the just are redeem'd from all lust,
And the virgins rejoice in the dance.

HYMN XV.

The Kingdom of Zion.

THE prophets saw most clear,
That Christ would come again,
And in the woman would appear,
And thus begin his reign:

The time is come, the work begun,
And by the Lord's command,
We now possess the promis'd rest,
And dwell in Zion's land.

2 In Zion's holy mountain,
Are treasures ever new;
A new and living fountain
Is open to our view:
This lovely place, adorn'd with grace,
Of the angelic kind;
For every one that's in her born,
Have left their sins behind.

3 In Zion flows a river,
The streams whereof make glad.
In it we'll swim for ever,
This is the fountain head:
The healing tree of life, we see,
Is found on either side;
And these are they, which now display
The Bridegroom and the Bride.

4 A spiritual relation
Is form'd in Zion now;
This is the new creation,
To which the old must bow.
The prophets, they did truly say,
(And now the truth appears,)
That Christ would come, & take the throne
And reign a thousand years.

5 This everlasting Kingdom,
On earth is now begun;
In Mother is revealed
The glory of the Son:

We plainly see, they do agree,
In all that they have said;
And both in one, this work have done,
A sure foundation laid.

5 This is the lovely Kingdom,
Which we have listed in;
It is remote from evil,
'Tis separate from sin;
'Tis blest of God, 'tis known abroad,
And will for ever stand;
The angels too, in passing through,
Do bless mount Zion's land.

7 Our Father and our Mother,
Have borne us in the birth;
Their union is together,
Redeemed from the earth:
We children born, are not forlorn,
But like our parents dear,
We've overcome the wicked one,
And reign in Zion here.

8 Brethren and sisters, let us sing,
And join with one accord,
Our choicest fruits, and off'rings bring
To Mother and our Lord:
This blessed day can't pass away,
So long as God remains;
For love and peace will never cease,
Where Christ and Mother reigns.

9 The union of the spirit,
The marriage of the Lamb,
Does form this pleasant river,
That waters Zion's land;

We children find great peace of mind,
Which never will decay;
But will increase, when worlds do cease,
And vanish all away.

HYMN XVI.

Spiritual Wine.

I have found the true vine, and have tasted its wine
Which has made me to stagger and reel;
And to such it belongs to break forth into songs,
To express how delightful they feel;
By a bountiful use of this heavenly juice,
I forget all my sorrows and woes;
Give me plenty of this, I want no other bliss,
And I care not much how the world goes———

2. I have shed many tears, and been harrass'd with fears,
Lest the judgments of God should roll in,
And this vain wicked world into ruin be hurl'd,
For their horrid advances in sin;
But let judgments come on, all my terror is gone,
Since the pure gospel Church has arose;
In her bosom I see, there's a mansion for me,
And I care not much how the world goes———

3. I have settl'd my score with the beast & the whore
And from them I have nothing to crave,
And of all I possess, in my spirit'al dress,
There is nothing the wicked will have;
Then as we come out square, I'm releas'd from all care,
And no matter how many oppose,
I shall go on my way, and the gospel obey,
And I care not much how the world goes———

4. Since my sins I confess'd, some are greatly distress'd,
And lament how deluded I be;
But at every fresh draught, I have heartily laugh'd,
At their crocodile weeping for me.
In my free happy choice, I can daily rejoice
In this blest holy way that I've chose;
If they will not pursue, I shall bid them adieu,
And I care not much how the world goes——

5. All the pleasures they boast are but bubbles at most,
And by heaven were never design'd,
In their bondage to hold an enlightened soul,
Or an honest believer to bind.
As the mighty and rich have to fall in the ditch,
Then let me have my victuals and clothes,
And I ask not a cent, but shall still be content,
And I care not much how the world goes——

6. Of their honors, I own, I desire to have none,
For their titles are only a lie; fire,
When the bishop and squire are brought into the
They'll not be a whit greater than I:
I should then be a fool if I wanted to rule,
In a kingdom so near to a close;
From such honor I fly, and myself I deny,
And I care not much how the world goes——

7. To promote Adam's seed, for the flesh they may plead;
But when they have said all that they can,
As a true gospel heir, my full cross I will bear,
And I'll put off the cursed old man: ground,
He may plead that he's bound to replenish the
But his lusts are his motive, he knows,
Then I gladly retreat from this sink of deceit,
And I care not much how the flesh goes——

8. With the saints I unite, and will do what is right,
From the pure obligation of love,
Till I've serv'd out my day, and put off this old clay
To be cloth'd with my house from above:
Then believe it or not, I shall stand in my lot,
Where the fountain eternally flows,
And I'll drink what I please, well refin'd on the lees,
And I'll care not much how the world goes.——

HYMN XVII.

The Fathers of Old.

SOME look at the fathers of old,
With great admiration and praise;
But now we are call'd to behold
More excellent men in these days:
In old dispensations now past,
The fruits that in many were found,
Have come to perfection at last,
And grow on Emmanuel's ground.

2 If Adam the first could be seen,
What wonderful things he could tell!
How pure and upright he had been,
Before he transgressed and fell!
His glory was certainly great;
But if to the church we repair,
We find a more glorious state,
For purer than Adam are there.

3 When sinners were all in the dark,
Old Noah their errors withstood,
And built him a wonderful ark,
By which he was sav'd from the flood:
The earth must again be laid waste,
And now it is time to prepare;

We fly to mount Zion in haste,
For greater than Noah are there.

4 The faith of old Abram was strong.
And Isaac and Jacob believ'd;
To them did the promise belong,
But the substance they never receiv'd:
They were not redeem'd from all sin,
Till Christ in his church did appear;
And then they might freely come in,
For brighter believers were there.

5 The patience of Job might be nam'd,
And David made wonderful Psalms,
And Solomon's temple was fam'd,
Where he offer,d bullocks and rams:
But those who the gospel obey,
(Believe it ye gainsaying mob)
Do walk in a more perfect way
Than Solomon, David or Job.

6 What wonderful light did appear,
When John with his message was sent!
He told them the Kingdom was near,
And call'd upon all to repent:
His baptism was but a sign,
Which never did sanctify one;
And the least in the Kingdom, we find,
Has more understanding than John.

7 These fathers, accounted so great,
Had not a foundation to stand;
But with expectation did wait,
For what is reveal'd in this land:
This Kingdom for which they did pray,
A kingdom of justice and peace,

Is fully made known in this day,
Forever to grow and increase.

3 The world are accustom'd to bow,
To men of ambition and pride;
But who shall be reverenc'd now,
The gospel alone shall decide:
So he that would stand in the lead,
In this dispensation, must know,
That he is the greatest indeed,
Who is the most humble and low.

HYMN XVIII.

Ye are God's building.

INSPIRED by wisdom, in union and love,
We sing of Jerus'lem, the city above,
And in the male order Christ Jesus we own,
Her Great Master-builder and chief corner stone:
And We'll sing alleluia! her founder is free!
Amen! alleluia! Even so let it be.

2. For many long ages, Jerusalem was
Obstructed by priestcraft, and blind human laws,
While bold persecutors still raged around,
And held the possession of this holy ground:
Now we'll sing alleluia! her builders are free!
Amen! alleluia! Even so let it be.

3. For twelve hundred years, under foot they have [trod
The female apartment, in this work of God;
But now she arises, her freedom is won;
Cast out the bond woman and her wicked son;
And we'll sing alleluia! our *Mother* is free!
Amen! alleluia! Even so let it be.

4. The children of freedom, the followers of Christ
May sing of this building which *Wisdom* devis'd,
This latter-day temple, this heaven-form'd plan,
Which shakes ev'ry system and building of man:
And we'll sing alleluia! we're call'd to be free!
Amen! alleluia! Even so let it be.

5. Since gross superstition has closed its reign,
The Great Master-builder has come forth again;
The Father and founder of all that is new,
Has now brought each part of the building to view:
And we'll sing alleluia! our *Father* is free!
Amen! alleluia! Even so let it be.

6. The time being come for the house to be rear'd;
In the female order, a stone was prepar,d,
A woman cut out and redeem'd from the fall,
To stand in her order, the *Mother* of all:
And we'll sing alleluia! our *Mother* is free!
Amen! alleluia! Even so let it be.

7. In man and in woman, that work did begin,
Which cleanses the soul from the nature of sin;
And God has confirm'd by his promise and oath,
That his holy temple shall stand upon both:
And we'll sing alleluia! our Parents are free!
Amen! alleluia! Even so let it be.

8. Tho' both are rejected by builders of taste,
Yet each in their foundation order are plac'd;
And each their full cross did respectively bear,
Which makes the whole building both level & square
And we'll sing alleluia! we all may be free!
Amen! alleluia! Even so let it be.

9. God loves such a building, it pleases him well,
And here he has promis'd forever to dwell;

And no man or woman shall ever come in,
Till they have confess'd and forsaken all sin:
And we'll sing alleluia! from sin we'll be free!
Amen! alleluia! Even so let it be.

10. This true gospel church, which was pray'd for
Can never admit of injustice or wrong; [so long,
But souls who are faithful to do what is right,
Can all find a place in this mansion of light:
And we'll sing alleluia! the saints are all free!
Amen! alleluia! Even so let it be.

11. With peace love & union, the threshold is pav'd
Inviting all souls to come in and be sav'd;
But those who determine to live in their sin,
Can never behold the bright glory within:
And We'll sing alleluia! all souls may be free!
Amen! alleluia! Even so let it be.

12. Now Zion's foundation forever shall stand,
Upheld by our *Father's* Omnipotent hand;
And our blessed Mother shall certainly bear
All souls that shall find an inheritance there:
And we'll sing alleluia! their children are free!
Amen! alleluia! Even so let it be.

HYMN XIX.

The latter Day.

HARK! What means this dreadful sound?
Hear the rumor all around!
Wars and tumults greet our ears;
Lo! the latter day appears.

2 Nations rising in their rage,
Other nations to engage;
With their spirits soaring high,
Blood and carnage is the cry:

3 Judgments now are drawing near,
Let the sinner quake and fear;
Cease the sound of joy and mirth,
Peace is taken from the earth.

4 Desolation pain and woe,
People to destruction go;
Surely judgments will increase,
Till the wicked find no peace.

5 Signs and wonders now appear,
Lo the end is hast'ning near!
Wail, ye kindreds of the earth!
Put away your songs of mirth!

6 Sons of Zion, look around,
See iniquity abound!
Love of many waxing cold;
Surely this has been foretold.

7 See the world in darkness grope,
Void of truth, and void of hope;
From the greatest to the least,
Cleaving closely to the beast.

8 But in Zion there is peace,
Sons and daughters still increase;
These can truly testify,
Their redemption draweth nigh.

9 View the saints, a shining light,
Cloth'd in linen clean and white;
Those that have renounc'd the beast,
Now can taste the marriage feast.

10 Glory give unto the Son,
For he has redemption won;

Glory unto Mother give,
For the saints through her do live.

11 Alleluia ! Zion shout !
Th' old accuser is cast out;
Alleluia ! Zion sing !
Jesus is your conquering King.

HYMN XX.

The great Harvest.

THE great and glorious harvest,
Of which I often heard,
Is surely now commenced,
The reapers have appear'd :
The tares must now be sever'd
From good and precious wheat ;
For in the heavenly garners,
The Lord will have no cheat.

2 The reapers first appeared,
With sickles sharp and keen,
And thousands were alarmed
At such a solemn scene :
The field they now have enter'd,
No more to slack their hand,
Till all the wheat is gather'd,
And shock'd, and thresh'd, and fan'd.

3 When these laborious reapers,
Have cut the harvest down,
Then come the blessed binders,
And follow closely on :
The work cannot be hinder'd,
Till all is done complete,
And all the worthless cockle,
Is sever'd from the wheat.

4 The Lord is now determin'd
To cleanse and purge his floor,
And let the wheat be mixed
With chaff and cheat no more:
Those who are disobedient,
The fan will drive away;
None but the sound and faithful,
Shall in the kingdom stay.

5 Some are so weak and faithless,
They will not bear the flails,
And in the time of threshing,
Their little courage fails:
Such empty vain pretenders,
In darkness will be cast,
And this their awful sentence,
The righteous judge will pass.

6 How will those vile offenders
Receive their fearful doom!
Among the precious Jewels,
They never more shall come;
But weep, and wail and sorrow,
In darkness, fire and pain;
Their cries and lamentation,
They'll then pour out in vain.

7 Then when the harvest's ended,
And cleansing work is done,
Each faithful soul in Zion,
Shall shine forth as the sun;
In never fading glory,
They shall forever dwell,
And with the holy angels,
The heavenly numbers swell.

8 Let all the true believers
Unite and firmly stand,
And bear their present threshing,
It is a gracious hand;
And he that will prove faithful,
And bear his daily cross,
Will find that God is only
Refining gold from dross.

9 Come let the weak take courage,
And linger back no more,
Let all pursue our Elders,
Who're marching on before;
With words of love and kindness,
They'll draw us sweetly on,
Until we gain the conquest,
And all unite in one.

HYMN XXI.

The Battle-ax

IN Zion the work of the Lord is declar'd,
His arrows are bright, & his shields are prepar'd,
The standard is rais'd upon Babylon's wall,
The ambush is fix'd, and the City must fall.

2. The work of her founders is empty and void,
Her men are all brutish and must be destroy'd;
Her idols are found to be falshood and lies,
Since Jacob's true portion begins to arise.

3. The Former of all things has formed his plan,
To blast all the idols and errors of man,
And all who do Babylon truly abhor,
Are his battle-ax and his weapons of war.

4. With such he is smiting the nations we see,
The kingdoms are breaking and cannot agree;
And all who remain in the harlot,s employ,
With his battle-ax he will surely destroy.

5. The horse and his rider in pieces he'll hew,
The chariot and rider he'll also undo, [dung,
Their pride and their lust he will trample like
And break into pieces the old and the young.

6. When old men and women their lusts do forsake
Conjugal effection must certainly break;
And that cross of Christ which believers do bear,
The young man and maiden asunder will tear.

7. Poor covetous mortals must get the next blow,
Men bound to their oxen must now let them go;
And this makes the altar in Zion so hot,
When each has to sacrifice all they have got.

8. The flock from their shepherd asunder are cleav'd
As fast as the gospel of Christ is believ'd;
And captains & rulers must fall from their posts,
When men become subject to the Lord of hosts.

9. Thus while the true gospel is preach'd to the world
Just like a burnt mountain is Babylon hurl'd;
And when from the rocks she is once rolled down
No stone for a corner shall ever be found.

10. Since Mystery Babylon's broke at one end,
With all that great breaking which God did intend
We know that her ruins, they never can build,
'Till every purpose of God is fulfil'd.

11. The strong men of Babylon shrink from the fight
Remain in their holds, & have lost all their might;

Like faint hearted women, they murmur and scold
To see such a burning around their strong-hold.

12. Her passage is stop'd, and her bars also broke,
Her dwellings are burning & darken'd with smoke
The smoke of her burning has blinded her eyes.
So down she must tumble and never arise.

HYMN XXII.

Day of Judgment.

DAY of judgment now arriven,
We have brought our deeds to light,
Had our vilest sins forgiven,
And in peace and love unite:
Living truth is still increasing,
Judgment's work still going on;
Bands of union never ceasing,
Draw the saints all into one.

2 Flames of truth around are blazing,
Scorch the wicked and the proud;
Stupid unbelievers gazing
At the Lord's mysterious cloud:
In this cloud the Lord is seated,
See his mighty pow'r descend!
Hear the solemn shout repeated,
Lo, the world is at an end!

3 In this day of separation,
Every heart begins to fail;
Every kindred and relation
Now begins to weep and wail:
Babel's wounds cannot be healed,
(Though she cries for healing balm,)
When the truth is all revealed,
Through the followers of the Lamb.

4 True Believers, self denying,
Walking in the steps of Paul,
And with Peter testifying,
Lo, we have forsaken all!
Father, mother we've forsaken,
Wife and children, house and land;
Man's foundation sure is shaken,
And his building cannot stand.

5 Distant signs are still appearing,
Distant nations in uproar;
Christian sects asunder tearing,
Now begin to strip the whore:
Kings and priests all in contention,
Their old creeds and systems rend;
Every thing of man's invention,
Hast'ning to its final end.

6 Sister churches all dissolving,
Scarcely two can now agree;
Individuals all resolving
From tradition they'll be free:
Bloody power of persecution,
Every tyrant must resign;
This secures their dissolution,
Sure the world must see the sign.

7 Let the kingdom of the Devil
Split, and rend, and subdivide.
Till the mountains all are level,
And no place for man to hide:
Let the rebel be exposed,
And receive his final doom;
The new world is thus disclosed,
By the heavenly Bride and Groom.

HYMN XXIII.

Babylon is fallen.

HAIL the day so long expected!
Hail the year of full release!
Zion's walls are now erected,
And her watchmen publish peace:
From the distant coasts of Shinar,
The shrill trumpet loudly roars,
Babylon is fallen! is fallen! is fallen!
Babylon is fallen, to rise no more!

2 Hark, and hear her people crying,
"See the city disappear!
Trade and traffic all are dying!
Lo, we sink and perish here!"
Sailors who have bought her traffic,
Crying from her distant shore,
"Babylon is fallen! is fallen! is fallen!
Babylon is fallen, to rise no more!"

3 All her marchants cry with wonder,
"What is this that's come to pass?"
Murm'ring like the distant thunder
Crying out, *Alas*! *Alas*!
Swell the sound, ye kings and nobles!
Priests and people, rich and poor!
Babylon is fallen! is fallen! is fallen!
Babylon is fallen, to rise no more!

4 Lo, the captives are returning!
Up to Zion see them fly!
While the smoke of Babel's burning
Rolls across the darken'd sky!

Days of mourning now are ended,
Years of bondage now are o'er,
Babylon is fallen! is fallen! is fallen!
Babylon is fallen, to rise no more!

5 Zion's children raise your voices,
And the joyful news proclaim!
How the heavenly host rejoices!
Shout and echo back the same!
See the ancients of the city,
Terrify'd at the uproar!
Babylon is fallen! is fallen! is fallen!
Babylon is fallen, to rise no more!

6 Tune your harps, ye heavenly choir!
Shout, ye foll'wers of the Lamb!
See the city all on fire!
Clap your hands and blow the flame!
Now's the day of compensation
On the scarlet colour'd whore;
Babylon is fallen! is fallen! is fallen!
Babylon is fallen, to rise no more!

HYMN XXIV.

Old Adam disturbed.

MAN in his first creation,
As he was made upright,
While in that situation,
He walked in the light:
As he was male and female,
The man must be the head,
And by his wholesome counsel,
The woman must be led.

2 The woman was beguiled,
And got the serpent's seed,
And when she was defiled,
The harlot took the lead;
Then from his head, old Adam fled,
And cleav'd unto his wife;
And for his fall, he never shall
Eat of the tree of life.

3 Now in his flesh relation,
He lies beneath the curse;
And every generation
Has still been growing worse;
But God decreed another seed,
Of a superior birth,
Whose feet should tread the serpent's head
And people all the earth.

4 The time has been predicted,
And this must be the day;
And he that is convicted,
Will quit his former way:
When he begins to see his sins,
And bring them to the light,
The carnal life of man and wife,
Cannot appear so right.

5 Now the old man's offended,
Unwilling yet to die;
He says he was commanded
To go and multiply;
He argues still, he can fulfil
The all important trust;
But this pretence, is his defence,
To gratify his lust.

6 The serpent now in fetters,
(Though he is but a thief,)
To Paul's mysterious letters,
He hastens for relief:
Permissions blind, he there can find,
But no express command;
And after all, the words of Paul,
He cannot understand.

7 That some forbid to marry,
The carnal man can read;
What ever sense they carry,
Upon these words he'll feed:
Seducers base, he now can trace,
With Shakers in his eye,
And boldly say, that these are they;
But carnal men will lie.

8 The protestant reformers
The Roman priests condemn;
And this forbidding marriage,
They've charged upon them:
Whoever might, this civil rite
Prohibit or forbid,
We do not say, it might be they,
But Shakers never did.

9 The lusts his father gave him,
The carnal man seduce;
And marriage cannot save him,
But from a worse abuse:
The gospel scheme, is to redeem
From all inferior dross;
It comes to bind the carnal mind,
And nail it to the cross.

10 The cross some will not carry,
But at the truth will spurn;
Then Paul says, "Let them Marry,
'Tis better than to burn."
If they're in pain, and can't contain,
And will not serve the Lord,
Then sure they must live in their lust
And take their just reward.

11 Old Adam in vexation,
May search the scriptures through,
And find a large relation,
Of Gentile and of Jew:
But he that would be truly good,
A woman will not touch;
This is the one that God will own,
And Paul himself was such.

HYMN XXV.

The Gospel Invitation.

HARK! hark! & hear the sound.
The gospel call,
God's witnesses around,
Inviting all;
To all who will obey,
And shun that sinful way,
That leads the soul astray,
Blessings receive.

2 Come, come, all ye that mourn,
All you that weep,
While agonizing groans
Prevent your sleep;

Come to the gospel, come,
Come enter while there's room,
Escape that dreadful doom,
"Depart from me!"

3 Lo! Christ the second time
Appears on earth;
The churches rise and shine,
In this new birth;
They now arise and sing
Praises to Zion's King,
Who does salvation bring
To fallen man.

4 The blessed church of God,
Which we have found,
Has fixed her abode
On Zion's ground;
She is a shining light,
Her glory is so bright,
That sinners hate the sight,
And turn away.

5 O Zion, we rejoice,
That thou art found;
We will unite our voice,
Thy praise to sound:
Deliverence from all sin,
Such peace and comforts bring,
That we delight to sing,
And praise the Lord.

6 All glory to the Son,
We feel him near;
He has the work begun,
We find it here:

Blessings forever new,
Descend like heavenly dew,
Parents and Elders too,
We now have found.

HYMN XXVI.

The Believers Faith.

GREAT is the work, Almighty God & King,
In which I'm call'd to labour and to sing;
To hate the flesh, and all the works of death,
And find my union to thy church on earth;
To be so little, simple, meek and mild,
That I may be, in truth, a gospel child.

2. My faith, which I am call'd to testify,
Still teaches me I must myself deny
Of all the works that came by Adam's fall,
And be obedient to the heavenly call;
That I may live a life that's undefil'd,
And be a true and living gospel child.

3. I do believe that God and Christ his Son,
The Holy Ghost, and Mother join'd in one,
Will soon complete the work which they began,
And will redeem the fallen race of man;
Then he that will be truly reconcil'd
Unto God's will, shall be a gospel child.

4. I do believe our Mother is my guard,
Led by the Spirit of our blessed Lord,
By which my soul receives a rich supply,
From that blest fountain which is never dry;
And I can wish my carnal nature spoil'd,
That I may be our blessed Mother's child.

5. I do believe in all my Elders dear,
Who travel with me in the gospel here,
Through whom my soul is nourish'd day by day,
By following them along the narrow way;
This I will do, and be so reconcil'd,
That they will own me as a gospel child.

6. I do believe respect I'm call'd to show
Unto God's church and people here below;
To love all true believers here on earth,
That I may travel on in the new birth,
And live in love and union undefil'd,
And be a loving, Godly, gospel child.

7. And when my labour here below the sun,
And all my tribulation here is done,
When I shall quit this mortal house of clay,
And reign with Christ in everlasting day,
With God, and saints, and Mother undefil'd,
Then I shall be our blessed Mother's child.

HYMN XXVII.

Resolution against a carnal Nature.

THE gospel in mercy, to me has reveal'd
The pride of my nature, so deeply conceal'd
My nature is haughty, corrupt and deprav'd,
Yet pleads for indulgence, and wants to be sav'd,

2. The fire of the gospel will burn up all lust,
Its final destruction is righteous and just;
This nature is poison and bitter as gall,
And tho' it is lofty, I know it must fall.

3. This nature of Adam will lead me to sin,
And fill me with evil without and within;

It has many branches, and as many ways,
It overcomes many in these latter days.

4. My Elders in kindness have taught me the way
Exposing that nature which led me astray;
They've help'd me in bearing my burden and loss,
And taught me with plainness to take up my cross.

5. All mortification I greatly will prize,
It crushes that nature that's striving to rise;
My privilege truly calls me to be meek,
In humiliation my union to seek.

6. In love and in union great comfort I find,
And I will be little and loving and kind;
I will be more thankful and strive to unite,
And keep every order with love and delight.

7. I'll love my good brethren, and do as I'm taught
And shut out all evil in word and in thought;
I'll love my good sisters, and be a good child,
I'll hate my proud nature and learn to be mild.

8. I will be more zealous and take up my cross,
And not be discourag'd because of my loss;
A low humble spirit I'll ever maintain,
And if I am faithful a crown I shall gain.

HYMN XXVIII.

Humility.

HO, every one that means to shun
The power of judgment's frown;
Let humbleness your souls possess,
And let your pride come down.

2 Humility from judgment's free,
Because it is so low;

Then let us seek, and always keep
This spirit where we go.

3 Humility, by nature free,
No law can her molest,
Altho the great and proud may hate
Her simple kind address.

4 Humility from lust is free,
And pride of every kind;
No bitterness in her address,
Provoking to the mind.

5 In quietness, we may possess
A meek and lowly mind;
For in her path, there is no wrath,
Nor ought but what is kind.

6 And all the best have this confess'd,
Who have her beauty seen,
That every grace gives her a place,
Before the proud and vain.

7 Humility gives us to see
The pride of fallen man;
And that we must, as we are dust,
Embrace her lowly plan.

8 She now unfolds, to lovely souls,
A way that's smooth and even,
And teaches all, to be as small
As babes, to gain a heaven.

9 The meek do see humility
Their judgment takes away,
And all that keep a spirit meek
Are not expos'd to stray.

10 The meek in heart will not depart
From the commands of God;
'Tis their delight, both day and night,
To keep his heavenly word.

11 The lowly mind is truly kind,
And never will rebel;
But will embrace that saving grace,
Which saves the soul from hell.

12 Humility, come dwell with me,
And seal me thine abode,
Enter my heart, and never part,
'Till I have learn'd thy road.

HYMN XXIX.

Heaven upon Earth.

1 This is the city of our God,
Establish'd by his blessed word;
Here are mount Zion's blissful plains,
'Tis here our Lord and Saviour reigns.

2 Here is the blessed heav'nly seat,
Where saints and angels love to meet,
Where souls in purity increase,
And walk the road to endless peace.

3 Why was I called to this place,
And made partaker of such grace?
I have a place within this wall,
Where God and Christ are all in all.

4 And since my calling is divine,
I cannot murmur nor repine;
My soul is bound, I will obey
My calling in this blessed day.

5 Here I am call'd and gather'd in,
While millions live and die in sin;
And here, on earth, I find a heav'n,
And share the glor'ous order giv'n.

6 Come Brethren, tune your notes of praise,
And Sisters, your shrill voices raise,
And join with saints and angels too;
For Christ has come to reign with you.

7 Our Sovereign does not place delight
In words of pow'r, or deeds of might;
But his delight will never cease,
Where peace and purity increase.

8 In love the Father has design'd
A free salvation to mankind,
And with his love, he has begun
To bless the labours of the Son.

9 This free salvation we have found,
Establish'd here, on Zion's ground;
The same salvation all may find,
'Tis offer'd now to all mankind.

10 Though we have not whereof to boast,
'Tis God's free grace has done the most;
For we were like all other men,
Involv'd in darkness, bound in sin.

11 But glory be to God above,
Who has reveal'd his heav'nly love,
And sav'd us by his boundless grace,
And call'd us to this happy place.

12 To thee, my soul, the gift belongs,
To shout the praise in Zion's songs,
And all eternity shall ring
With praises to our heavenly King.

HYMN XXX.

Thanksgiving.

SINCE we are made partakers here,
Of God's eternal word,
And by our Mother taught to fear,
And how to serve the Lord;
A duty indispensable,
Is thankfulness and love,
This we are very sensible,
Our purity must prove.

2 Remember that in former days,
In darkness we did rove,
Compell'd by nature's crooked ways,
And by the devil drove;
All vanity was our pursuit,
No comfort could we find,
For we did eat forbidden fruit,
With a tormented mind.

3 See how completely we were lost
From God and all that's just,
One with the devil's wicked host,
And slaves to our own lust;
What must have been our wretched state,
And what our final end,
Had we not enter'd heaven's gate,
Thro' Mother, our best friend?

4 She gave us Elders to direct,
And lead us in the way,
Who truly did our souls protect,
And keep from day to day;
For by their precepts we were urg'd
To bring our deeds to light,

To have our consciences all purg'd,
And do that which is right.

5 Behold what constancy and care,
How manifestly true,
Our guardian shepherds always are,
To teach us what to do!
What trying scenes they've undergone,
To keep us in the truth,
What pains they've taken for each one,
Both aged and the youth!

6 May all these kindnesses excite
Our Zeal to do God's will,
Since on his mercy, day and night,
We are dependant still:
And after all that we can do,
We've not whereof to boast,
Still Mother's love must bear us through,
Or we shall all be lost.

7 O let us all unite in peace,
And let our spirits bow,
In thanks to God, which never cease,
For he is just and true;
And let our thankfulness extend
To Mother and our Lord,
With all the messengers they send
To minister the word.

8 Due thanks to Mother and our Lord,
In spirit we commend,
It cannot be express'd in word,
Nor possibly be pen'd:
So let all evil be remov'd,
And all that leads to strife,

Let our true thankfulness be prov'd
By our obedient life.

HYMN XXXI.

Thankfulness.

COME let us all unite and sing
In thankfulness to Zion's King;
Our joy and love shall flow around,
Now while we step the solemn sound:
Come let us all unite and dance,
And worship God as we advance;
Our thankfulness shall flow around,
Now while we time the solemn sound.

2 By Jesus Christ, the Son of man,
Who was reveal'd in Mother *Ann*,
We have a great salvation found,
Which we enjoy on Zion's ground:
And while we go forth in the dance,
We'll serve the Lord as we advance;
Our thankfulness with heart and tongue,
Shall be recorded in our song.

3 We know in whom we have believ'd,
By whom the gospel we receiv'd,
And who reveal'd the gift at first,
That sav'd us from our filthy lust;
And thankful, thankful we will be,
'Twas Mother's love that made us free;
And now we will rejoice and dance
In Mother's love as we advance.

4 The prophets and the wise of old,
Have try'd this matter to unfold;

But they all dy'd without the sight,
And Mother brought the thing to light:
And we will go forth in the dance,
In Mother's love as we advance:
Our thankfulness shall flow around,
Now while we time the solemn sound.

5 This fleeting world is but a dream,
The gifts of God are all our theme;
And tho' the world of comforts boast,
We know their joy is dross at most,
Which will at last leave them in hell,
Where devils reign and demons dwell;
But we will all unite and dance,
In Mother's love as we advance.

HYMN XXXII.

My Feelings.

HOW joyful, how thankful, how loving I feel,
And still I want more love, yea more love &
I want my love perfect, I want my love pure [zeal;
That I may with patience all things well endure.

2. I want to feel little, more simple, more mild,
More like our blest parents, and more like a child,
More thankful, more humble, more lowly in mind
More watchful, more pray'rful, more loving & kind.

3. In duty enduring, in bearing believe,
Forgiving if any my spirit should grieve;
Rememb'ring at all times, as Mother did say,
To set out anew and begin every day.

4. Come love and sweet union, for you I will call,
I want to feel love and beloved of all;

Come love and sweet union, come hasten to me,
And fill up my vessel full as it can be.

5. Come brethren and sisters, both aged & youth,
Come all that are willing to run in the truth,
Come fill up your vessels with union and love,
And on the blest journey we'll joyfully move.

HYMN XXXIII.

The Season of Loves.

WHAT beautiful songs do I hear!
How sweet is the season of loves!
When Father and Mother are near,
We feel like a parcel of doves.

2 How pleasant the brethren do look!
How smiling the sisters appear!
And Mother delights in her flock,
I know that her spirit is here.

3 O this is the union I love,
Here heavenly comforts are found;
The Spirit descends like a dove,
The angels are hovering round.

4 O now it comes fresh to my mind,
What beautiful meetings I've seen;
When with the first Elders we join'd,
I was happier far than a queen.

5 With them I rejoic'd in the dance,
Their songs were so heavenly sweet;
Their love did my senses entrance,
Their food such as angels do eat.

6 Now let us rejoice and be glad,
While on the sweet journey we move,
Thank God for the blessings we've had,
And Mother who taught us to love.

7 For God is a fountain of love,
And Mother a branch of the same;
The Spirit came down from above,
And abode on the heav'nly (Lamb.) twain.

8 Now ugly fac'd discord depart,
Nor trouble our happy abode;
For if he finds room in our heart,
We are not the children of God.

9 Now tow'rds the sweet mansions above,
Press forward by day and by night;
All crying aloud for more love,
That brings such transporting delight.

10 In singing and serving the Lord,
We'll pass the sweet moments away,
Until we receive our reward,
In mansions of heavenly day.

HYMN XXXIV.

Come let us proceed.

COME Brethren & Sisters, let's now travel on
In the blessed journey which we have begun;
The field of temptation we all must pass through,
And when we have conquer'd, all things will be new.

2. Believers have always a warfare to fight,
But no carnal weapons can sanction their right;
The sword of the spirit the truth must defend,
And gain the great conquest on which they depend.

3. All those who are walking in Zion's new road,
Are called to conquer all evil with good,
To Preach by example as well as by word,
That they may be honor'd of their blessed Lord.

4. The tree is most clearly known by its fruit,
And this is a witness which none can dispute;
Then let our works praise us in this gospel day,
For reason and virtue will carry the sway.

5. And if we endure all the heat of the day,
And bear our own burdens, nor faint by the way,
The Lord of the vineyard is faithful and just,
And we shall receive our reward with the rest.

6. The Kingdom is precious to which we are bound
And in it the greatest of treasures are found,
And all who desire these treasures to find,
Must keep themselves pure in body and mind.

HYMN XXXV.

The Union of the Spirit.

COME let us all in love unite,
The Spirit and the Bride invite;
A loving call, a precious prize,
Is daily set before our eyes;
In Zion is this treasure found;
Come old and young, come gather round!
A living fountain, ever new,
Is now set open to our view.

2 The types and shadows now are past,
The substance we have found at last;
So let our thankfulness abound,
While moving in the solemn sound.

The new creation brings to view
A Father and a Mother too;
And since the resurrection morn,
How many virgin souls are born!

3 Come let us all in love unite,
And keep our garments clean and white;
The living way we will pursue,
And bid the world and flesh adieu:
Come children of the Jubilee!
Our loving Mother's made us free;
Then let us love to sing and dance,
And move in love as we advance.

4 In Zion is a living spring,
Where virgins meet to dance and sing;
Its chrystal waters flow around,
As we move in the solemn sound;
It is to virgins joy and life,
But never flows to man and wife;
But those that do our Mother's will,
May freely drink and have their fill.

5 Come old and young, come great and small
Here's love and union free for all;
And every one that will obey,
Have now a right to dance and play;
For dancing is a sweet employ,
It fills the soul with heavenly joy,
It makes our love and union flow,
While round, and round, and round we go.

6 We love, we love the living way,
The living truth we will obey;
Though wicked men and devils rage,
We'll own our blessed parentage:

We love to dance, we love to sing,
We love to taste the living spring,
We love to feel our union flow,
While round, and round, and round we go.

HYMN XXXVI.

Let Love abound.

LET love abound on Zion's ground,
Let praise be our employment;
This debt we owe to God, we know,
For all our blest enjoyments:
Let thanks to God avert his rod,
So says our blessed Mother;
This precious call extends to all,
To sister and to Brother.

2 Come banish hence all fleshly sense,
And taste the living spirit,
Which flows around, on Zion's ground,
Where holy souls inherit:
Rejoice that we now live to see,
By light which God has given,
That fleshly lust is so accurst,
It cannot go to heaven.

3 The gift of love springs from above,
'Tis God and Christ united;
'Tis pure and chaste, come let us taste,
For we are all invited.
The pure in heart, shall have a part
In the first resurrection;
Their joy and peace shall still increase,
Until they reach perfection.

4. In grateful praise, we'll spend our days,
While forward we're advancing,
We'll serve the Lord, with one accord,
With music and with dancing:
Let every heart perform a part,
And every soul be living,
And with one voice, let all rejoice,
With praises and thanks-giving.

HYMN XXXVII.

The Fountain of Love.

BEHOLD a new heaven, the fountain of love,
Is flowing like rivers from Zion above!
'Tis free for believers, 'tis free for us all,
And if we will keep it we never shall fall:
Then let us, believers, the blessing improve,
That we may all drink at the fountain of love.

2. Where love is increasing no lust can be found,
No evil can enter, no hatred abound;
True love keeps us humble and simple and mild,
It reigns in the breast of the true gospel child:
With saints upon earth, and with angels above,
We'll share in communion the fountain of love.

3. Tho' trials assail us, and nature's in pain,
If love is within us, she struggles in vain;
Pure love is refreshing, 'tis heavenly food,
We children may have it if we will be good:
Let trials and troubles our constancy prove,
Our hope is in heaven, the fountain of love.

4. Our love is our treasure, our love is our band,
It keeps us together in this happy land;

Our love sweetly flowing, is mingled with joy,
Our love to the gospel no man can destroy:
And this happy union flows down from above,
And here we may drink at the fountain of love.

5. We love the blest gospel, we love to unite,
We love to be faithful and do what is right;
We love our kind Elders, we love what they say,
We love one another, we love to obey:
Come, come, loving children, let's faithfully prove
How much we resemble the fountain of love.

6. Where true love is flowing, there's peace and de-
Our crosses are easy, our burdens are light; [light,
Where love is most-lacking, we feel the most lean,
But when 'tis abundant, it purges out sin:
Thro' crosses and trials, we forward will move,
And ever rejoice in the fountain of love.

7. In love it is easy to travel along,
It strengthens the feeble, and comforts the strong;
In union believers are joined in one,
Their love sweetly flowing is heaven begun;
Here virgins rejoicing are pure as the dove,
Here flows without ceasing the fountain of love.

8. Where union is reigning the devil's debar'd,
No evil can enter where love keeps the guard;
Then let us our love and our union increase,
That we may arrive at the mansions of peace;
Then with our blest Mother, in heaven above,
Forever we'll bathe in the fountain of love.

PART II.

HYMN I.

The everlasting Parents.

THE everlasting Father,
And Spirit two in one,
Liv'd in eternal union,
Before the world begun;
This everlasting Essence,
Long hid within the vail,
To us is now revealed,
The female with the male.

2 Man was at first created
Upon this blessed scale,
In Adam were united
The female and the male:
While in this happy union,
There could be no dispute,
Until they were deceived,
And eat forbidden fruit.

3 When Adam had transgressed,
His union soon was gone,
And now the male and female
No more continue one;

His seed are all inflamed
With hatred war and strife,
not even peace and union
Between the man and wife.

4 In ev'ry human creature,
Self-int'rest is the same,
And who shall be the greatest,
Is their continual aim:
No order nor subjection
Among the fallen race,
Although it stands in heaven,
And claims on earth a place.

5 The promise of a Saviour
Did but increase their pride,
They look'd for some great monarch,
With thousands at his side;
But when their Lord descended,
How bitter was the pill,
To find him so submissive,
To do his Father's will!

6 His life of self-denial,
Their haughtiness did gall;
Behold their great Messiah
Descends below them all!
First of the new creation,
All wicked men abhorr'd,
Though angels bow before him,
And own him as their Lord.

7 The everlasting union
Is in the man begun,
The Son is in the Father,
The Father in the Son;

But still the world despise him,
And cry, "How can it be,
That God can be united
To one so mean as he?"

8 Long as the wicked saw him,
Against him they did fight;
But soon their minds were changed,
When he went out of sight;
They hear of his ascension,
And up their fancies fly,
And fix him in some region,
Above the starry sky.

9 The world can now be christians,
And the Messiah own,
When he is high exalted,
On some majestic throne:
Upon the name of Jesus,
With great parade they call;
But in his last appearing,
They'll hate him worst of all.

10 The Father was revealed,
In union with the man;
But something yet was lacking
To finish all the plan;
And the last dispensation
Must stain all human pride,
When Christ is manifested,
In union with his Bride.

11 The time is just expiring,
The marriage must take place;
But where is one so noble,
That Jesus will embrace?

With eyes of carnal reason,
Their tow'ring souls presume,
It can be no mean person
Will match the shining Groom.

12 Now all the sister Churches
Put on their brightest charms,
And call the blessed Jesus,
With wide extended arms:
His person is so glor'ous,
With mighty love they faint;
But they cannot attract him,
With all their shining paint.

13 The Bride at length is chosen,
The marriage night is o'er,
And when the news is publish'd,
The harlot sisters roar;
Their flutt'ring spirits tremble,
And cry, "Who can it be?"
The woman's seed can answer,
Her name is *Anne Lee*.

14 The Holy Ghost prepar'd her,
By mortifying grace,
And plac'd her in her order,
To fill the woman's place:
The work is now completed,
And all of human kind,
May in the new creation,
A kindred spirit find.

15 Eve was no more like Adam,
When taken from his side,
Than is the blessed likeness
Of Jesus and his Bride:

To ev'ry other lover
Her faithful soul is dead,
She stands in full subjection
To Jesus as her head.

16 Endow'd with gifts and power,
What wonders she displays!
Like Jesus persecuted,
She suffer'd all her days:
Like him her soul was holy,
And though we do not boast,
We say she is the temple,
Where dwells the Holy Ghost.

17 She bore the cross of Jesus,
Against the man of sin,
Until the crown of glory,
Her happy soul did win.
This doctrine is alarming,
It makes a dreadful stir,
When virgins, her companions,
Do boldly follow her.

18 The Father and the Spirit,
The Woman and the Man,
Form one eternal union,
Dissolve it if you can.
The mighty chain is formed,
And though the dragon yell,
The angel will confine him,
And seal his doom in hell.

19 Tune up your harps, believers,
And let your sorrows pass!
The world will soon behold us,
Upon a sea of glass.

Here are Ezekiel's waters,
Without a bank or shore,
And final full redemption,
We'll shout forevermore.

HYMN II.

Mother.

LET names and sects and parties
Accost my ears no more,
My ever blessed *Mother*,
Forever I'll adore:
Appointed by kind heaven,
My Saviour to reveal,
Her doctrine is confirmed
With an eternal seal.

2 She was the Lords anointed,
To show the root of sin;
And in its full destruction,
Her gospel did begin:
She strip'd a carnal nature,
Of all its deep disguise,
And laid it plain and naked,
Before the sinner's eyes.

3 "Sunk in your base corruptions,
Ye wicked and unclean!
You read your sealed Bibles,
But know not what they mean:
Confess your filthy actions,
And put your lusts away,
And live the life of Jesus;
This is the only way.

4 Ye haughty kings and beggars,
Come learn your equal fate!
Your carnal fallen natures,
You all must surely hate:
Whatever your profession,
Your sex or colour be,
Renounce your carnal pleasures,
Or Christ you'll never see.

5 The way of God is holy,
Mark'd with Immanuel's feet;
Lust cannot reach mount Zion,
Nor stain the golden street.
If you will have salvation,
You first must count the cost,
And sacrifice that nature,
In which the world is lost."

6 At Manchester, in England,
This blessed fire began,
And like a flame in stubble,
From house to house it ran:
A few at first receiv'd it,
And did their lusts forsake;
And soon their inward power
Brought on a mighty shake.

7 The rulers cried, "Delusion!
Who can these Shakers be?
Are these the wild fanatics,
Bewitched by *Ann Lee*?
We'll stop this noise and shaking,
It never shall prevail;
We'll seize the grand deceiver,
And thrust her into jail."

8 Before their learned councils,
Though oft she was arraign'd,
Her life was uncondemned,
Her character unstain'd:
And by her painful travel,
Her suff'rings and her toil,
A little Church was formed
On the European soil.

9 This little band of union,
In apostolic life,
Remain'd awhile in England,
Among the sons of strife;
Till the Columbian Eagle,
Borne by an eastern breeze,
Convey'd this little Kingdom
Across the rolling Seas.

10 To mark their shining passage,
Good angels flew before,
Towards the land of promise,
Columbia's happy shore.
Hail, thou victorious gospel!
And that auspicious day,
When Mother safely landed
In Hudson's lovely bay!

11 Near Albany they settled
And waited for a while,
Until a mighty shaking
Made all the desert smile.
At length a gentle whisper,
The tidings did convey,
And many flock'd to Mother,
To learn the living way.

12 Through storms of persecution,
The truth she did maintain,
And show'd how sin was conquer'd,
And how we're born again:
The old corrupted nature,
From place to place she trod,
And show'd a new creation,
The only way of God.

13 About four years she labour'd
With the attentive throng,
Confirm'd the young believers,
And help'd their souls along.
At length she clos'd her labour,
And vanish'd out of sight,
And left the Church increasing,
In the pure gospel light.

14 How much are they deceived,
Who think that Mother's dead!
She lives among her offspring,
Who just begin to spread;
And in her outward order,
There's one supplies her room,
And still the name of *Mother*,
Is like a sweet perfume.

15 Since Mother sent the gospel,
And spread it in the west,
How many sons and daughters
Are nourish'd from her breast!
How many more conceived,
And trav'ling in the birth!
Who yet shall reign with Mother,
Like princes on the earth.

16 I love that testimony,
That shows me what to do;
I love my precious Mother,
I love the Elders too;
The Brethren and the Sisters,
I love them and their ways,
And In this loving spirit,
I mean to spend my days.

HYMN III.

The gospel Commencement.

THE gospel clear as the noon day
From England to America,
On eagles' wings did soar away
Unto the place anointed;
Then came to pass the prophet's say,
My Church I will convey away,
The wilderness shall be her stay,
Until the time appointed.

2 And when the time was fully come,
Swift as the rays of morning sun,
The gospel fire began to run,
Which brought on satan's trial;
At Watervliet, the blessed seat,
From whence the law went forth to greet,
With the last trumpet to repeat,
Salvation's found in Zion.

3 Now consternation seizes all,
They see their tow'rs must surely fall,
The great, the mighty and the small,
Begin to quake and quiver:
Some unto whom the sound did come,
Knew that it was th' eternal Son,

Receiv'd his kingdom as their own,
Whose kingdom stands forever.

4 Lo, Achor's valley spreads in sight!
This door of hope dispels the night,
And thousands bring their deeds to light,
And wash in the pure river:
Like pentecost, new scenes unfold,
Of tongues and signs, as Jesus told,
And gifts of God, more rich than gold,
Has every true believer.

5 This was not in a corner done,
But spread towards the rising sun,
The glory of New Lebanon,
Which God had first prepared;
From Lebanon still tow'rds the east,
With beams of burning light increas'd,
Till thousands called to the feast,
Of hidden glory shared.

6 Those who the gospel call obey'd,
Then felt a sure foundation laid,
Whereon the faithful never stray'd,
Nor can they be mistaken:
The work which God had promis'd long,
Has now appear'd, with seals so strong,
'Tis verify'd with a new song,
With dancing and with shaking.

7 Some twist and turn, and back they start,
With idols fixed in their heart,
They hated from their lusts to part,
So call the work delusion:
Now void of sense how God will break,
The proud, the lofty and the great

At once cry out, "Ye mischief make!
Ye Shakers make confusion!"

3 So in their rage they turn away,
And never think what God did say,
That shaking in the latter day,
Must seize all earth and heaven.
The little stone is now cut out,
The trump of God speaks with a shout,
Awake, thou sleeper and come out,
And have thy sins forgiven!

9 O glor'ous resurrection day!
The mountains skip! the hills do play!
The Islands too have fled away!
And waters back are driven!
Hail nations, hail! the great I AM
Has plac'd his kingdom now in man!
The virgin foll'wers of the Lamb
Have found their seats in heaven!

HYMN IV.

The gospel Sound.

WHEN first we heard the gospel sound
Our Mother's voice did echo round,
"Confess your sins, (she loudly cry'd,)
Or else you never can abide.

2 This is the way that leads to God,
The path which we ourselvs have trod;
And you, like us, must do the same,
Take up your cross, despise the shame."

3 We cry'd, Alas! where shall we go?
Is this the work that we must do?
Or is there not another road,
That we may try and go to God?

4 "Nay, nay, indeed, (the Elders say,)
This is the true and living way;
And sure there is no other road,
That ever led a soul to God."

5 They also cry'd, "Take up your cross,
And travel from your doleful loss,
Or you can never be forgiven,
Nor be joint heirs with Christ in heaven."

6 Then we were fill'd with deep distress,
Our sins were set before our face;
We cry'd, alas! 'tis true indeed,
Against the truth we will not plead.

7 Our secret sins we then confess'd,
Before our souls could be releas'd;
Expos'd them there, all one by one,
And to those Elders made them known.

8 Then they to us repentance taught,
For every evil deed and thought;
And how we must forsake our sins,
For so redemption's work begins.

9 O, the forgiving love we felt!
Which made our tender spirits melt;
We felt the healing morning ray,
Which took our burdens all away.

10 The power of God did then appear,
And fill'd our souls with solemn fear;
We join'd the awful solemn sound,
And sung the chorus all around.

11 This was not all we had to do,
We had our loss to travel through,
Which at that time we did not feel,
How great it was we could not tell.

12 Our child-like sense did rise as high,
As mountains lifted to the sky;
Some felt as though they'd found the birth,
Almost redeemed from the earth.

13 But Oh, alas! How soon we found
We were not free from satan's ground!
We had our battles yet to fight,
Against the flesh with all our might.

14 We found the warfare then begun,
Between the dragon and the Son,
To break the bands where we were bound;
In fleshly kindred these were found.

15 Through many trying scenes we've been,
To purify our souls from sin;
But with the help of Mother's rod,
We've always kept the way of God.

HYMN V.

The Day of Redemption.

THE day of redemption, by prophets foretold
Has long been the subject of wise men of old;
With shadows, and figures, and signal displays,
They pointed the martyrs to these latter days;
Lo! lo! these shadows all pointed
To Christ the anointed, we know.

2. The serpent in Eden did subtly deceive,
And lead into sin the first Adam and Eve;
But God in his mercy has open'd a door,
To lead out again, and creation restore:
Lo! lo! the trumpet has sounded,
The serpent is wounded, we know.

3. Now Adam the second, and sin-hating Eve,
Have made their appearance to all who believe,
And final redemption from old Adam's loss,
Is now to be gained by taking the cross:
Lo! lo! the work is advancing,
With music and dancing, we know.

4. How long had we slumber'd in darkness & loss
Had not our blest Mother first took up the cross,
And taught us the way that leads out of all sin,
By quitting the road that old Eve had run in!
Lo! lo! in regeneration,
We feel our salvation, we know.

5. The first resurrection at length is begun,
And souls are awaken'd to see what they've done,
How sin, like a mantle, did cover them round,
And with the old serpent, in death they were bound
Lo! lo! the bands are now breaking,
The serpent is quaking, we know.

6. The world flesh & devil, their pride & their lust,
With satan their leader, must sink in the dust;
And all the proud builders of Babel must fall,
'Till Christ in his kingdom shall overrule all:
Lo! lo! ye sinners take warning,
The day is now dawning, we know.

7. The fire in mount Zion will purge away sin,
And burn up that nature which souls are lost in;
The flame is so piercing, so keen and so bright,
'Twill search out the sinner, & bring him to light:
Lo! lo! ye sinners may tremble,
But cannot dissemble, we know.

8. This work of redemption will lead us to God,
By travling the road that our Mother has trod;
And all who are faithful to keep in the way,
Will surely be thankful for this blessed day:
Lo! lo! this work is a blessing,
'Tis worth our possessing, we know.

9. The great dispensation which we are now in,
Is fraught with glad tidings, *salvation from sin*!
Great joy to all people, who freely obey
The call of the gospel, in this latter day!
Lo! lo! the Saviour's inviting,
The saints are uniting, we know.

10. Come Brethren and Sisters, let's faithfully run
And finish the journey which we have begun;
No crosses nor troubles that fall in our way,
Are worthy to mention, in this blessed day:
Lo! lo! the glory is double
To crosses and trouble, we know.

11. The fruits of the gospel, love, union, & peace,
Will form a rich treasure, which never will cease;
In streams of rich blessings, salvation will roll,
Till rivers of glory shall fill up the soul:
Lo! lo! the gospel's a treasure,
Surpassing vain pleasure, we know.

12. All nations and kindreds shall hail the display
Of final redemption, in this latter day,
Till thrones and dominions shall bow to the Son,
And own the great conquest which Jesus has won:
Lo! lo! the conquest is gaining,
And Jesus is reigning, we know.

HYMN VI.

The gospel Message.

THE everlasting gospel
Will every sin destroy,
And fill the true disciple
With streams of living joy:
Since mortal man from Eden,
Unhappily did fall,
A myst'ry has been hidden,
Until the present call.

2 As death did reign from Adam,
Until the gospel day;
So Antichrist succeeded,
To lead the soul astray:
Now to the honest hearted,
The way is open'd wide,
Where they can never enter,
To turn the soul aside.

3 For Christ the living Saviour,
Has now begun to reign,
And gives a final offer,
For man to cease from sin,
And by a daily travel,
Complete redemption find,
From ev'ry kind of evil,
Which does beset the mind.

4 The serpent now may grumble,
And murmur at the cross;
And those who choose to cavil,
May still remain in loss;
But ev'ry true believer,
Will gird his armour on,

And like a valiant soldier,
Will boldly march along.

5 The tidings of the gospel,
Are now proclaim'd to all,
And ev'ry one that's worthy,
Will now obey the call:
The true and living Spirit,
The Lamb that overcome,
And Mother now in union,
Are all a crying, "Come!

6 The way of God is open,
You now may enter in,
And bear the name of Shakers,
And purge away your sin;
Subdue your carnal natures,
And labour out of loss;
Forsake your sinful pleasures,
And bear the daily cross.

7 Now in the full destruction
Of every sinful deed,
You all may find redemption,
From a corrupted seed:
The Bridegroom has descended,
The Bride is now declar'd,
And all are now invited,
Who truly are prepar'd.

8 Let not the flesh defile you,
But every lust deny;
For if you live polluted,
Your souls must surely die:
This doctrine is alarming,
'Tis spreading far and wide,

And every one that's ready,
May now attend the Bride.

9 On Zion's holy mountain,
The virgins now may stand,
Join'd to the heav'nly choir,
In one united band:
Cheer up your hearts Believers,
And tune your voices high,
No more sink down in sorrow,
For your redemption's nigh!"

HYMN VII.

The gospel Call.

BLEST charity to us begun,
Between the Father and the Son,
A gospel call to every one,
Which caus'd a mighty shaking:
The call to us did thus begin,
Convinc'd us we were bound in sin,
And taught us we must enter in,
Confessing and forsaking.

2 Then with temptations we were toss'd;
Viewing how deeply we were lost,
We saw our natures must be cross'd,
To find a just relation.
Blest charity, forever kind,
Said, Come confess, leave sin behind,
The love of God will sooth your mind,
His grace does bring salvation.

3 True righteousness then said, Comply,
Or else your souls must surely die,
Be faithful now my way to try,
You'll find it leads to heaven.

Our souls no longer dare withstand
The pow'r of such a mighty hand;
Then we obey'd the first command,
Confess'd and were forgiven.

4 Here mercy help'd us to a step,
From sin's dark dungeon, where we slept,
As we awak'd, for joy we wept,
Like prodigals returning.
Then did our leader kindly say,
You've step'd into the narrow way,
And now your souls must watch and pray,
And keep your lamps a burning.

5 Then we set out to stem the flood
Of sin, and make our way to God,
In the same path our leader trod,
To hate a carnal nature.
But the vast help we then obtain'd,
By our own virtue was not gain'd;
Our Saviour, who in glory reign'd,
Became our mediator.

6 Thus we advanc'd from step to step,
Rejoic'd in God, for sin we wept;
God's love and power our souls have kept,
And still we are advancing.
And now God gives us joyful days,
His gospel shines with heavenly rays,
His love has taught our souls to praise,
With music and with dancing.

7 This is the way that we commend,
In which we've found a heavenly friend,
Who, for our sakes, the veil did rend;
He is our Lord and Saviour.

Then let us bless our Christ and King,
And of his second coming sing,
In songs of praise that loudly ring,
'Tis but our due behaviour.

8 O may our souls still wing the way,
And keep the blessing of the day;
As we advance, we shall survey
The gospel in its beauty.
And when on earth we've travel'd through,
And done the best that we can do,
To God the glory all is due,
We have but done our duty.

HYMN VIII.

The Fall of Man.

WE read, when God created man,
He made him able then to stand,
United to his Lord's command,
That he might be protected;
But when, through Eve, he was deceiv'd,
And to his wife in lust had cleav'd,
And of forbidden fruit receiv'd,
He found himself rejected.

2 And thus, we see, death did begin,
When Adam first fell into sin,
And judgment on himself did bring,
Which he could not dissemble:
Old Adam then began to plead,
And tell the cause, as you may read;
But from his sin he was not freed,
Then he did fear and tremble.

3 Compel,d from Eden now to go,
Bound in his sins, with shame and woe,
And there to feed on things below
His former situation:
For he was first created good,
And did partake of angels' food;
But for his sin, he was remov'd
From his blest habitation.

4 Now his lost state continues still,
In all who seek their fleshly will,
And of their lust do take their fill,
And say they are commanded:
Thus they go forth and multiply,
And so they plead to justify
Their basest crimes, and so they try
To ruin souls more candid.

5 Their daily fruits are plainly seen,
Their filthy works keep them unclean,
Yet of religion they will dream,
While in their lusts they wallow:
They talk about their happy state,
And think themselves at heaven's gate,
Yet Christ's commands they plainly hate,
Nor his example follow.

6 Old antichristians now do call
On God, to save them from the fall;
While priests and people, one and all,
Are sunk in their pollutions:
And they will all unite and say,
They cannot live from sin one day;
And so they preach, and so they pray,
All bound in their delusions.

7 And still they're daily growing worse,
While living in their pride and lust,
And will receive that which is just,
For their abomination:
For God, who is forever true,
Will give the sinner his just due;
If he his sins will still pursue,
He's doom'd to desolation.

8 Benighted souls! you can't survey
The work of God, in this your day,
Unless you put your sins away,
And seek your souls salvation:
But you may travel from your loss,
By self-denial and the cross;
Thus, in this way you may rejoice,
And find a just relation,

9 Awake, and hear the solemn sound,
From those who stand on Zion's ground,
Who in Christ's coming now have found
A blessed Mediator,
By honestly confessing sin,
And quitting all their works unclean,
And by this door have enter'd in,
To praise their great Creator.

HYMN IX.

The Contrast.

WE read that a race of deceivers,
Produced in antichrist's reign,
Should boldly withstand true believers,
When Christ should be preached again:
How then shall we answer their cavil,
And show their deception and fraud?

And who are the seed of the devil?
And who the true children of God?

2 According to Christ's declaration,
The soul that salvation would find,
Must go through the regeneration,
And leave their flesh kindred behind;
Whatever then be their profession,
They can't be begotten again,
While lust is their favorite passion,
And they in flesh union remain.

3 This mark the deceivers do carry,
And all may their character view;
For when they wax wanton they marry,
As all carnal creatures will do:
And as they are led by old nature,
They prove their inferior birth,
By union with some fallen creature,
That binds them still down to the earth.

4 But foll'wers of Christ are released
From ev'ry old conjugal tie;
From old Adam's works they have ceased,
And laid his old instruments by:
They are of another creation,
And all carnal pleasures they scorn,
And seek for no better relation
Than that into which they are born.

5 As they have one Father and Mother,
Are born to an immortal life,
They prize a kind sister or brother
Above an old husband or wife:
Their union cannot be dissolved,
For none of their kindred can die;

Therefore they will not be involved
With any old death fearing tie.

6 Before this great prize can be gained,
We each have our battle to fight;
The dragon is first to be chained,
And lose his dominion and might:
We have to put off the old nature,
And in new obed'ence to run,
Till each has grown up to the stature
Of a perfect daughter or son.

7 The soul that this gospel embraces,
From all other bonds must be free;
And while towards Zion he faces,
No object behind will he see;
But those that keep looking behind them,
Are only like blocks in the road;
Then let us go on and not mind them,
And press for the Kingdom of God.

8 Thus all that do conquer are saved,
And honestly gain the white stone,
In which a new name is engraved,
To all carnal creatures unknown;
And all who the flesh have forsaken,
And gain this unchangeable crown,
Shall stand like a pillar unshaken,
When all other buildings come down.

HYMN X.

The Believers' Answer.

OLD orthodox Christians have two weighty [questions
To ask the believers in this latter day;

"Is it necessary that you should not marry?
"And can't we be saved and live the old way?
"What can be the meaning of all your convening,
"And joining your interest in one solid band,
"And living together, like sister and brother,
"And wholly neglecting the first great command?"

2. We never grow weary in answering a query,
Where manifest scripture the case will decide;
If interrogated how saints are related, [Bride.
We're willing to show both the Bridegroom and
However disgusting to men's carnal lusting,
This truth we are willing to publish abroad;
That no man and woman, by fleshly communion,
Could ever beget the true children of God.

3. As prophets predicted, their works are rejected
And truly Christ Jesus has gained the palm;
As patriarchs dreamed, we see the redeemed,
All gath'ring to Zion to follow the Lamb.
The female cross bearer is made a full sharer
Of his holy spirit, and therefore we say, [tion,
That they in conjunction, do shed forth that unc-
Which brings into union all souls that obey.

4. The curse of the married, which women still car-
In all generations, was great you confess; [ried,
But good Jeremiah foresaw the Messiah,
Redeeming the females from all their distress:
With weeping and crying, they move up to Zion,
And there are releas'd from the burdens they bore;
Then all flow together, to one virgin Mother,
And well it was said, "They shall sorrow nomore."

5. This Zion was reared when Christ first appeared,
And blew the shrill trump of the true pentecost;

A number preparing, by faithful cross bearing,
Were jointly baptized with the Holy Ghost.
There men of all nations, unite their possessions,
The rich and the poor in one interest did share;
Which show'd the foundation of the new creation
And how the true kingdom of Christ should appear.

6. Their peace love & union & perfect communion,
Reflected such light on the nations abroad,
That, tho' carnal sinners despised their manners,
They had to confess them the people of God.
The sects all around them, strove hard to confound them
With hot persecution they shut up their way
But still they were blessed, and boldly progressed
Until they had finish'd the work of their day.

7. This church gain'd such credit, and those who first led it,
That when the good fathers had finish'd their race,
Vile hypocrites covet the outward form of it,
And art'fully try'd to step into their place;
But O, how deceived, were those who believed
In those haughty bishops, and their bloody train!
Yet all must knock under, and after them wonder
Until the vile beast had completed his reign.

8. With tears of contrition we've mourn'd our con-
Still waiting to hear the last jubilee trump, [dition
And crying to heaven, for that gospel leaven,
Which leavens the saints into one solid lump.
The Lord who did promise has not held it from us;
He shed forth that light into which we do flow;
Here Zion is founded, and dogs may surround it,
But this work of God they cannot overthrow.

9. While many are flowing to this sound of going,
More distant enquirers are struck with the light;
They feel the good Spirit, and fain would inherit
The substance itself, as their honest birthright.
Thus Zion's compacted, and souls are attracted,
And while their faith points to the true gospel pole
We shall not be hind'red from owning our kind-
Wherever we find a true sin hating soul. [red,

HYMN XI.

The Lamb's Revelation.

IN the Lamb's first revelation,
Though he sought from east to west,
He could find no habitation,
No abiding place of rest:
Father of the new creation,
Once on earth he suffer'd pain,
Now he comes to take possession,
Now the beast has clos'd his reign.

2 O thou righteous holy Spirit!
He that gave creation birth,
Shall he not his right inherit?
Shall he not possess the earth?
Now he's come to reign forever,
Now he has the kingdom won!
On mount Zion stands the Saviour,
There the gath'ring is begun.

3 On this mount his throne is fixed,
Elders seated all around,
Living souls with angels mixed,
Join their harps with solemn sound;
Now they sing complete redemption,
Hark! the solemn song is new;

Mortals, cease your vain contention,
Let the heavenly music through.

4 Children of the resurrection,
Virgin souls with Christ arose,
Under his divine protection,
Follow him where e'er he goes;
Moving in their ranks before us,
Things immortal they discern;
These can join the heav'nly chorus,
None but such the song can learn.

5 First of all the new creation,
Fruit of God's eternal plan,
Here he finds a habitation,
Here he can converse with man;
On their face his name's engraved,
In their mouth is found no guile;
These from ev'ry lust are saved,
These do not themselves defile.

6 You that are defil'd with women,
You that love the darling sin,
Cast away your filthy dreaming,
Let the king of glory in;
While you live in carnal pleasure,
Your profession's but a sham;
Virgins have the gospel treasure,
None but such are with the Lamb.

7 Like the sound of many waters,
Sacred truth begins to flow;
Adam's guilty sons and daughters,
How they're tossing to and fro!
Nature's pained to her center,
Teeming with the second birth;

Everlasting gospel enter,
Chase the dragon from the earth!

8 Voice of truth, roar on like thunder!
O, Ye forked lightnings, play!
Rend the veil of flesh asunder!
Leave the world in open day!
Alleluia! alleluia!
Let the devil's kingdom fall!
Alleluia! alleluia!
Christ shall soon be all in all!

HYMN XII.

Gospel Tidings.

GOSPEL tidings from on high!
Day of full redemption's nigh!
Let us all unite and sing
Praises to our God and King.

2 New creation's now begun,
Signs and signals now are done;
Christ the Saviour's usher'd in,
To redeem us from all sin.

3 Days of darkness gone at last,
Times of persecution past,
By the gospel trumpet's sound,
Sin and satan now are bound.

4 Christ in Mother now appears,
Here to reign a thousand years;
Now the saints on earth rejoice,
Quicken'd by the Saviour's voice.

5 Sons of Zion, shout aloud!
See the Saviour in a cloud;
Virgin daughters, now rejoice!
You have heard his gracious voice.

6 Once we were in darkness lost,
Led by satan's wicked host,
God in mercy call'd aloud,
To forsake that wicked croud.

7 Hail the day, and hail the year,
When the tidings did appear,
When the saints, array'd in white,
Led us to the gospel light.

8 Now the Kingdom is begun,
We will all unite as one;
We have made our final choice,
In the cross we will rejoice.

9 God in mercy warns us all
To obey the gospel call;
Gospel tidings, blessed sound!
Circulating all around.

10 Sinners, you are call'd to day,
Are you willing to obey?
Hear the gospel trumpet sound,
Can you longer stand your ground?

11 Doleful darkness veils the earth!
How can sinners live in mirth!
Could they see the judgment day,
They would put their sins away.

12 Thoughtless mortals, drunk with mirth,
Rushing on to certain death!
Do they sense th ir fallen state?
Do they know the sinner's fate?

13 Wars and tumults rend the world!
Nations in co fusion hurl'd!
Yet their filthy deeds remain,
Lust and pride, a dreadful train!

14 Glory to the Saviour's grace!
We are call'd to quit that race;
Let the remnant of our days
Be devoted to his praise.

HYMN XIII.

The new Creation.

'TWAS in Christ's first appearing,
That God did first begin,
To lay a sure foundation,
To make an end of sin:
And since he came in Mother,
The way is made complete;
The elements of nature,
Do melt with fervent heat.

2 Now in the new creation,
His glory is made known;
And Christ reveal'd in Zion,
Is the chief corner stone,
A full and free salvation,
Is open'd clear and bright;
And here's the place for sinners,
To bring their deeds to light.

3 Now Christ the Lord is reigning,
Who calls his children in;
The victory they're obtaining,
O'er the old man of sin.
We'll quit the old deceiver,
And bid his works adieu;
For every true believer,
Can see him through and through.

4 Here is no place of darkness,
But one eternal light;
For none can stand in Zion,
But those who are upright.
The way of God is righteous,
'Tis holy, just and pure,
And those that do possess it,
Forever will endure.

5 For in pure love and union,
Believers do increase,
Which shows the new creation,
Is righteousness and peace.
So we'll go on rejoicing,
Our Mother's pav'd the way;
And as we gain the vict'ry,
We'll shout and hail the day!

HYMN XIV.

The true Pillar.

BEHOLD the cloud, the *Church* is spread
Alle - - - alleluia!
With souls now risen from the dead;
Alle - - - alleluia!
From east to west the cloud is drawn,
Alle - - - alleluia!
Spread by the pure angelic throng:
Glory, alleluia!

2 Born by our Mother, we were led,
By her our infant souls were fed;
And by her suff'rings and her toils,
She brought salvation to our souls.

3 No pains or labour did she spare,
Nor was she ever free from care;
From day to day the conquest gain'd,
Then in the book of life was nam'd.*

4 Can we make proper recompense
To Mother, for her diligence,
That we might stand in purity,
In this transcendent jubilee!

5 A living temple on the earth,
In her we've found a worthy birth;
Supported by a hand divine,
On things immortal and sublime.

6 Just as the earth receives its dew,
From time to time, forever new,
The soul immortal does receive,
Who in Christ's coming does believe.

7 Souls, who eternal life pursue,
By choice divine, will travel through;
From all pollutions they'll get free,
By conquest in this jubilee.

8 Hence armour for the soul's prepar'd,
And valiant souls must bear the sword;
No treaties in this great campaign!
By conquest will our sovereign reign!

9 And should the contest prove severe,
Remember 'tis the jubal year;
The day of our redemption's come,
Brought in by Christ, the first-born Son.

*The Mother of all living in the new creation.

10 He first the conquest did begin,
And first subdu'd the man of sin,
Then in the Kingdom first sat down,
And won the first immortal crown.

11 By his example we shall find
The suff'rings which he left behind,
And in our measure must partake,
To find that pure immortal state:

12 Where anguish will forever cease,
Where souls forever will increase,
Where tears will all be wip'd away,
And vanish in eternal day.

HYMN XV.

The gospel Trumpet.

NOW in Christ's second coming day,
The trumpet sounds, and we'll obey;
He's come the enmity to slay,
That we may love each other:
The Son and Daughter both have come,
And have this glor'ous work begun;
The Bride and Groom are jointly one,
Our Father and our Mother.

2 They sound the gospel trumpet loud,
Arise, and shake off every cloud!
This voice runs swiftly through the croud,
To every true believer.
The trumpet now does plainly say,
Shake off these lumps of lifeless clay!
A sinful nature put away!
It is the old deceiver.

3 This sound is like a quick'ning rod;
Your hands to work, your hearts to God!
Arise, and shake off every clog,
Glad tidings are proclaimed!
And now we have our cross to bear,
And serve the Lord in all our care,
Our hands to work, our hearts to prayer,
That we may be reclaimed.

4 Surrounding pow'r now shines so bright,
It is to us a great delight,
To serve the Lord both day and night,
With feelings warmly glowing.
A song of vict'ry we will dance,
For love and union do advance,
And other gifts our souls entrance,
While sacred truth is flowing.

5 This sounding trumpet shakes the earth,
Exposes all its works of death.
And hastens on its second birth,
It is a solemn hour.
This resolution we will take,
A sinful nature to forsake,
Since God has call'd us to awake,
By his awak'ning power.

6 Now we do find a great increase,
While shaking spreads from west to east;
This is to all a joyful feast,
In union with each other.
The power of God comes from on high,
Swift as the lightning through the sky,
And peace and union is the cry,
While loving one another.

7 Such pleasant faces now are seen,
So bright, so lovely and serene,
We feel transported with the scene,
The kingdom will be ours.
The heavenly winds begin to blow,
And love and union still do flow,
'Tis like a garden in the blow,
With all its fragrant flow'rs.

8 The solemn word of God runs through,
Its testimony is so true,
That we can bid this world adieu,
With all its vain temptation.
By testimony we are taught,
That every word, and deed, and thought,
Must in obed'ence thus be brought,
To find complete relation.

HYMN XVI.

The last Woe.

LO! in these latter years the bright angel appears
Through the heavens he's taking his flight,
With his banner unfurl'd, crying, "Woe to the world!
Its offences must come to the light."

2. Now the devil's come down, & he rages around,
Knowing short is the time of his reign;
But beware of his crew, for in haste he will do,
Whatsoever dark works yet remain.

3. In your actions unclean, you are openly seen,
And this truth you may ever remark,
That in anguish and woe, to the saints you must go,
And confess what you've done in the dark.

4. From restraint you are free, & no danger you see,
Till the sound of the angel comes in,
Crying," Woe to your lust! it must go to the dust,
With the unfruitful pleasures of sin."

5. Horrid woes like a flood, on the shedder of blood,
With such awful destruction shall roll,
That he cannot in time, wash away the foul crime,
Nor escape from the guilt of his soul.

6. And a woe to the liar! he's doom'd to the fire,
Until all his dark lies are confess'd,
Till he honestly tell what a spirit of hell,
Has its impious seat in his breast.

7. And a woe to the thief! without any relief,
He is sentenc'd in body and soul,
To restore every wrong, & confess with his tongue,
What he ever has robbed or stole.

8. And a woe to your pride! for you never can hide
From the all seeing eye of the Lord,
Though you cry for relief in your anguish and grief,
You will justly receive your reward.

9. What a woe to the man, with his antichrist plan,
Who is preaching the gospel for hire!
For he cannot increase the pure gospel of peace,
Neither teach how to fly from the fire.

10. Tho' the sinner may plead, that it was not de-
For a man to take up a full cross; [creed
Yet in hell he must burn, or repent and return,
And be sav'd from the nature of loss.

11. Heavy woes sink apace, on this lost fallen race,
And we know that the time is at hand,

When the wicked in pain, will all cry out in vain,
For destruction will cover the land.

12. Many woes have gone forth, that will empty the earth,
And burn all its corruptible trash;
And this trumpet comes last, as a finishing blast,
To destroy the dark works of the flesh.

HYMN XVII.

Jacob and Esau.

IS not Esau Jacob's brother?
Yet a just impartial God,
Loves the one, but hates the other,
As a reprobate outlaw'd.
Then if love and indignation,
Both possess th' eternal mind,
They must find some just relation
To their objects in mankind.

2 Is not man God's noble creature?
Is not flesh man's brother twin?
Then in that old fleshly nature,
Is he not the man of sin?
Now to man a right is granted
To be born when he is old,
And till faith in him is planted,
This high birth-right can't be sold.

3 When the gospel he embraces,
His last trial then comes on,
He can keep no double faces,
All his views must meet in one.
Jacob like, he now must wrestle,
And like Israel must prevail;

Or man up his fleshly castle,
And his birth-right hold for sale.

4 Now poor Esau is distressed!
Jacob hanging at his heels!
In the flesh he can't be blessed!
O, how bad the hunter feels!
Hear him groan with desperation,
"Faint and hungry here I be!
In this helpless situation,
What is my birth-right to me?

5 The red pottage, O how pleasant!
O my brother, give me some!
Just a little for the present!
You may have what is to come.
There may be a great salvation,
But its depth I cannot scan;
Give me, now, some consolation,
Take the birth-right, you that can."

6 Dying Esau, in vexation,
Gets the answer of his prayer;
But when the last ministration
Comes to bless the chosen heir,
Then, too late he is ashamed,
While with tears he bellows round,
"Can't the blessing be regained?
Can repentance not be found?"

7 O, the flesh! how it will flatter,
When it is a little cross'd!
But it proves a weighty matter,
When the precious soul is lost.
Let me then be strictly guarded,
Every gift of God obey,

Lest my soul should be retarded,
In the strait and narrow way.

8 If the flesh at all I cherish,
And will not its works confess;
Like old Esau, let me perish,
Howling out in deep distress.
But while I obey the spirit,
Just as sure as there is truth,
Jacob's portion I'll inherit,
Blooming in eternal youth.

HYMN XVIII.

A View of Predestination.

IN this day of separation,
Every true believer sees
Objects of predestination,
Now fulfilling God's decrees.
Bring to judgment flesh and spirit,
Soon the righteous soul can tell,
Which the Kingdom shall inherit,
Which is curs'd and doom'd to hell.

2 Esau's person was not hated,
Through a partial sovereign will;
Nor was Pharaoh reprobated,
Some dark purpose to fulfil.
Such myster'ous reprobation
Figur'd out the man of sin,
Or the fruitless old creation,
When the new should enter in.

3 Long before the Saviour's mission,
Or the new made world began,
God had sentenc'd to perdition,
Every self-exalted man.

Christ assum'd this selfish nature,
Made its laws and customs void,
Tasted death for every creature,
That the whole might be destroy'd.

4 Self was crucify'd in Jesus;
Not in our low room and stead;
But his death the Father pleases,
When with him we all are dead.
As the Lord in truth has spoken,
And the truth can never lie,
As his word cannot be broken,
Selfish man shall surely die.

5 In this righteous work of dying,
Tho' Christ Jesus was the first,
Paul declar'd he was not lying,
When he wish'd himself accurs'd.
Bound in the old flesh relation,
Life itself must be abhor'd;
Self must yield to condemnation,
And be cursed from the Lord.

6 When the curse is executed,
There's a final end of sin;
Righteousness is then imputed,
Then the lawful heir comes in.
When the flesh is banish'd from us,
When the cross of Christ we bear,
This reveals the child of promise,
Here we find the chosen heir.

7 O thou reprobated Pharaoh!
Raise your persecuting band!
You may drive the chosen hero
Out of your devoted land.

King of Moab, call your Balaam!
But your Priest is struck with fear,
And his curses all must fail him,
When the chosen tribes appear.

3 Here we see, by revelation,
That old Esau personates
Root of sin in every nation,
This the Lord forever hates.
Now the saints with Christ arisen,
Walk in garments white and clean;
Here we see in open vision,
What the types and figures mean.

9 Antichrist that old deceiver,
From the seat of Christ is hurl'd;
Christ set up in the believer;
Here appears another world:
In this world they do not marry,
Neither can they die again,
In this cleansed sanctuary,
All the truth of God is plain.

10 Every wheel is now in motion,
Forming out the temper'd clay;
Every soul must get his portion,
In this last decisive day.
O, the righteous separation!
None but saints can stand the test!
Gather such in every nation,
And destruction to the rest!

HYMN XIX.

The strait and narrow Way.

BY the gospel we are called,
In Christ's second coming day;

Living truth our souls have tasted,
And have chose the living way.
We are called out of nature,
Which we were conceived in,
And are joined to our Mother,
Who redeems our souls from sin.

2 We in nature, were defiled,
When we heard the gospel sound,
By the serpent were beguiled,
All polluted we were found;
But the everlasting gospel
Saves us from the serpent's lust,
From that nature we were lost in,
And redeems us from the curse.

3 Now in order, we are gather'd,
By the special gift of God,
And from every lust are saved,
In the road our Mother trod.
In one union, we were planted,
Here to live a holy life;
In obedience we are saved,
From contention, war and strife.

4 We are called to salvation,
In this restoration day,
From all filthy conversation,
In the new and living way;
We are joined in one union,
And have put our sins away;
Now we travel in communion,
With each other, on the way.

5 By the cross, we all have gained
All the victory we have found;

And with Christ our souls have reigned,
Over sin where we were bound:
Here we find our elder brethren,
And our elder sisters too;
These are with our Mother gath'ring,
And do teach us what to do.

6 In obed'ence to their teaching,
If we're reconcil'd indeed,
We shall ever be increasing,
In our union with our lead:
Being truly reconciled,
Walking in the narrow way,
We shall be no more defiled,
While the gospel we obey.

7 In obed'ence to our Mother,
We shall find a great increase,
All in union with each other,
Praising God in endless peace.
Now the serpent is defeated,
He who led our souls astray;
Now the blessing is completed,
Unto all who do obey.

8 Children of the new creation,
Here our hungry souls do feed,
Under that divine protection,
Which is given in our lead.
By our ever blessed Mother,
In this bright and glor'ous day,
We are joined to each other,
Walking in the narrow way.

9 In the road of self denial,
We'll take up a daily cross,

And press on, through every trial,
In our travel out of loss.
Here we find a Saviour's blessing,
Angels guarding all around,
And the gift of God possessing,
Which we have in Zion found.

10 We've forsook all carnal pleasure,
And have left the world behind,
To embrace that gospel treasure,
Which is offer'd to mankind.
Now we sing complete redemption,
In this great and last display;
Here's no filthy vain contention,
In this strait and narrow way.

HYMN XX.

The precious Way of God.

HOW precious is the way of God,
Now in the new creation,
Since our blest Mother taught the road,
Which leads to full salvation!
So precious is the way of God,
To walk in,
That we will keep the heav'nly road,
Yea we will.

2 The Lord in Glory now appears,
With all his saints surrounded,
And joyful tidings greet our ears,
While sinners are confounded:
So precious is the way of God,
To us all,
To those who hate the heav'nly road,
'Tis awful!

3 The glor'ous day is usher'd in,
This is the resurrection;
Now faithful souls may rise and reign,
For Christ is their protection:
So precious is the way of God,
It saves us,
And we will run the heav'nly road
To glory.

4 All who have heard the gospel sound,
Whose faith and works are growing,
Find heavenly blessings all around,
In rich profusion flowing:
So precious is the way of God,
So fruitful,
That we may walk the heav'nly road,
And gather.

5 Not earth, with all her pomp and pride,
And all her golden treasures,
Shall ever turn our souls aside,
To taste her carnal pleasures:
So precious is the way of God,
So simple!
That sinners hate the heav'nly road,
And shun it.

6 When crosses and afflictions rise,
And trying scenes oppress us,
Let us be patient, meek and wise,
And God will surely bless us:
So precious is the way of God,
In trials,
That we will run the heav'nly road,
Through crosses,

7 Here heavy laden souls repose,
And find a Saviour's blessing;
Here consolation always flows,
Like heavenly dews refreshing:
So precious is the way of God,
So joyful!
That we will run the heav'nly road,
Transported!

8 Here we may walk in open day,
Since God has wisely given
A flaming sword to keep the way,
That leads to life and heaven:
So precious is the way of God,
So pure!
That sinners cannot walk the road,
And prosper.

9 No sin can ever enter there,
Nor sinners rear a steeple;
'Tis kept by God's peculiar care,
For his peculiar people:
So precious is the way of God,
So guarded,
That satan can't defile the road,
Nor mar it.

10 One faith, one union, and one Lord,
One int'rest all combining,
Believers all, with one accord,
In heav'nly concert joining:
So precious is the way of God,
So cheering!
That we will walk the heav'nly road,
Uniting.

11 Far as the gospel spirit reigns,
Our souls are in communion;
From Alfred to Kentucky's plains,
We feel our love and union:
So precious is the way of God,
So lovely!
That we can run the heav'nly road,
Delighted.

12 Here we may walk in peace and love,
With God and saints uniting,
While angels smiling from above,
To glory are inviting:
So precious is the way of God,
So happy!
That we will run the heav'nly road,
Rejoicing.

HYMN XXI.

The happy Journey.

O THE happy journey that we are pursuing!
Come brethren and sisters, let's all strip to run,
Let all be awaken'd and up and be doing,
That we may attain to our destined home.

2. The heavens of glory is our destination,
We're swiftly advancing to that happy shore;
We're travelling on in the regeneration,
And when we get through we shall sorrow no more.

3. This beautiful journey which we've undertaken,
Excels all the travel that ever has been,
And those that perform it will never be shaken,
Because it leads out of the nature of sin.

4. In glorious warfare all dangers we've braved,
To war with the nature of sin in ourselves;
And those who are faithful will surely be saved,
They'll overcome sin in the heart where it dwells.

5. Our warfare's not carnal, but mighty in power,
We soldiers are sure that success will attend;
This old carnal nature, like Babel's high tower,
Shall sink in confusion, and come to an end.

6. And though we may feel this old nature consuming,
While we on our journey so swiftly do run,
Its final destruction is no cause of mourning,
We glorify God that the work is begun.

7. The light of the gospel that we have received,
Discovers to us the foundation of sin;
And those that walk in it cannot be deceived,
This unerring light shines without and within.

8. All those who are faithful to travel in Zion,
Do freely partake of the mansions above;
They've peace like a river, they're bold as a lion,
They're cloth'd with the spirit of meekness & love.

9. They're clad with the garments of the resurrection
Which in this last age of the world has appear'd,
And which is according to the declaration
Of the ancient prophets, as we've often heard.

10. The gospel's a treasure that we do admire,
It is all the riches that we can adore;
And now we possess it, 'tis all our desire
To reign over sin in ourselves evermore.

11. And this is the treasure from mortals concealed,
The pearl of great price, which was hid in times past;
But now to believers this treasure's revealed,
In this glor'ous day which is now come at last.

HYMN XXII.

The Language of the Spirit.

CHILDREN of the new creation,
Hear ye what the Spirit saith!
You that have a just relation,
And have chose the living faith,
Leave those things which are a burden,
Arm yourselves, and stand like men;
God is surely overturning,
And he's come who is to reign.

2 Let not empty conversation
Stop the progress of your soul,
Travel on in full relation,
Join'd to the united whole:
'Tis the kingdom you are gaining;
Through the cross you all must run;
Here, with Christ, you may be reigning;
For his kingdom's here begun.

3 Let not trifles grieve your union,
But in peace and love comply;
This will strengthen your communion,
And will bring your brother nigh.
Let the love of self-denial
Be implanted in your soul;
'Twill support through every trial,
Though like billows they do roll.

4 Lo, the conquest you are gaining,
By a mortifying plan!
And the way to be obtaining,
Is the death of the old man:
If you follow every cavil,
That may flow into the mind,

You'll be servants to the devil,
Who does souls in fetters bind.

5 'Tis the union of each other,
That does make believers strong;
Then be careful, lest your brother,
Through your means, receiveth wrong.
Can you help being defiled,
If you follow your own way?
So the creature is beguiled,
And the soul is led astray.

6 'Tis not one without the other,
That will keep the union strong;
O, do learn to go together!
Then you will be join'd in one.
Be not anxious to go forward,
And to leave your brother dear;
You may happen to fall backward,
And your brother forward stear.

7 If you think you have the matter,
And in righteousness indeed,
Would it not be vastly better,
Not to strive, but be agreed?
Condescension gains the union,
That will join your souls in one,
If you travel in communion,
Then your warfare's not alone.

8 You are members of one body,
Can you then your brother grieve?
You are called to live Godly,
By the faith you did receive.
Love is all the gospel treasure,
That your souls can ever find;

This is given without measure,
If in love you are combin'd.

9 This is holy, pure anointing;
This from Mother we receive;
This to God is always pointing
Every soul that does believe.
This is union, this is heaven,
This does bind our souls in one;
Here we find our sins forgiven,
By the pow'r in mount Zion.

HYMN XXIII.

Charity

CHRIST's second coming we now see,
A resurrection day!
He's come with love and charity,
To purge our sins away.

2 Let all my active pow'rs arise,
My soul be fill'd with zeal,
To labour for this heav'nly prize,
True charity to feel!

3 This saving grace, through Christ is giv'n
To all who will obey,
To make us all joint heirs of heav'n,
Now in this gospel day.

4 O charity! thou richest grace!
Most precious gift of all!
True essence of all righteousness,
Come save us from the fall.

5 If we obtain true charity,
And in this grace proceed;

Then all mankind may plainly see,
We are Christ's flock indeed.

6 And if we keep this God-like sense,
And walk this Christian road,
To all mankind we evidence,
We're children of our God.

7 However great our gifts may be,
How much they may abound,
Without the gift of charity,
We're but an empty sound.

8 If we possess true charity,
It is a boundless store:
All other gifts, we plainly see,
May leave us lean and poor.

9 If we have fruits of charity,
In truth we can rejoice;
It fills us with simplicity,
The meek and still small voice.

10 The precious gift of charity,
Does all our souls refresh,
And fills us with sincerity,
To war against the flesh.

11 With all our brethren we're at peace,
And to them all are kind;
We love to see their souls increase,
And leave their faults behind.

12 If pain and suff'rings do assail,
And troubles round us roll,
True charity will never fail,
But still support the soul.

13 True charity our souls will save,
From all iniquity;
'Twill guard us safe beyond the grave,
To blest eternity.

14 It is the greatest gift we see,
On earth, or things above;
Heaven abounds with charity,
And God himself is love.

HYMN XXIV.

Freedom.

HOW freedom waves her golden wings,
And spreads her mantle round!
Can those be slaves to earthly things,
Who have this treasure found?
The voice of freedom does proclaim
More gain than earthly things;
For in her mansions, we obtain
Salvation from our sins.

2 Of gospel freedom we will sing!
Salvation from our loss!
We will adore its blessed spring,
And glory in the cross:
The cross is not an empty sound,
The righteous understand;
For he that bore it first, was crown'd
By the creator's hand.

3 From and to whom is honor due,
For this great jubilee?
From us to Christ——Yea, this is true,
He's come to make us free.
Those who dishonor Christ on earth,
Though in a little child,

Have never found the second birth,
Their souls are still defil'd.

4 Honor and freedom is the prize,
Which virtuous souls have gain'd;
But which the carnal and self-wise,
Have never yet obtain'd.
That honor which the Lord bestows,
That freedom which we prize,
The worldly-wise will all oppose,
'Tis hateful in their eyes.

5 That honor which the gospel gives,
Is precious to us all;
The lowly soul in freedom lives,
Rejoicing in his call.
The narrow way is broad enough
For heirs of heavenly grace;
When they've cast off old Adam's stuff,
They find no lack of space.

6 How precious is the joyful sound
Of freedom from all sin!
Let Zion's children spread it round,
And call God's chosen in.
For rich and poor it is a prize,
If they will freely run;
Although beneath the cross it lies,
With triumph it is won.

7 Freedom which comes without a cross,
Is but an empty name,
Which leaves the soul still under loss,
An heir of sin and shame.
From such base freedom I recoil,
'Tis bondage unto me;

We're planted in a deeper soil,
And culture makes us free.

3 Although we're debtors still to grace,
Of freedom we may sing;
While meek and humble in our place,
We are not slaves to sin.
More happy far than princes, we
Can sing of our birth-right,
Since Christ has call'd us to be free,
And children of the light.

9 From the bond-woman and her son,
Lord make thy people free!
By might the battle is not won,
We put our trust in thee.
O may our prayer and praise be heard,
By Christ our only rock,
Who has the second time appear'd,
To save his little flock.

HYMN XXV.

The Word of Life.

THE word of life, so precious here below,
Flows in my soul, as living waters flow,
Like heav'nly dews, descending from above,
Drawn from the source of everlasting love.

2. From time to time, it makes my spirit glow,
With love to souls in this dark vale below,
That they, in robes of righteousness array'd,
May owe the day for which ten thousands pray'd.

3. May lofty souls, in humble accents, own
The work of God, for cent'ries past unknown;

And from the heart, intensely seek the Lord,
And taste immortal blessings in his word.

4. The way of God is holy, pure and clean,
Hid in a cloud, by wicked eyes unseen;
Here living souls on angels' food do feed,
And blessings flow to all the promis'd seed.

5. A river flows with boundless love and grace,
Pure is the stream, and holy is the place;
The tree of life on either side is found,
With living fruit to heal the nations round.

6. Hail mortals, hail! the glorious day's begun!
With joy our eyes behold the rising sun;
The voice of God our slumb'ring souls have woke,
The bands of death, and prison doors are broke.

7. Here souls immortal, long in prison bound,
Are loos'd from death to join the solemn sound;
In songs of joy, we celebrate the day,
Which was ordain'd to purge our sins away.

8. In Achor's valley, hear the solemn call,
"The door of hope is open, free for all!
Confess your sins, and take your daily cross,
Forsake the world, and travel from your loss!"

9. In Achor's valley, once a scene of woe,
A door of hope was promis'd long ago;
A substance once, in a chastising rod,
A figure now, to show the way of God.

10. How many souls in spirit long have groan'd!
In sackcloth veil'd, by wicked men disown'd,
Secluded from the world, to wait the dawn,
But clos'd their eyes before the second morn.

11. And now behold, the long-wish'd day appears!
A day which will endure a thousand years!
Now Christ appears in His mysterious cloud,
To blast the wicked, and destroy the proud.

12. We now rejoice to see the day advance,
While old and young unite in solemn dance.
While virgins souls in purity increase,
And holy union leads to endless peace.

HYMN XXVI.

The Tree of Life.

ON Zion's hill is clearly seen,
By souls who do not live unclean,
The tree of life, forever green,
Of God the Father's planting:
Establish'd by the Lord s command,
This tree will there forever stand,
Diffusing blessings through the land,
Of Christ the Saviour's granting.

2 Its roots are deep, and firm and strong,
Its branches beautiful and long,
With verdant leaves, forever young,
A spacious field it covers:
The hungry soul that's destitute,
Beneath its shadow may recruit;
For it abounds with heavenly fruit,
Much fairer than all others.

3 This fruit our wounded souls did heal,
When we no longer would conceal
Our sinful ways, but did reveal
Them to the Lord's anointed:

As we confess'd, we did forsake.
And thus from sin our souls did break,
And of this heavenly fruit partake,
As God to us appointed.

4 How can we but this tree commend,
Whose lovely branches so did bend,
And thus its balmy leaves extend,
To heal our wounds and bruises?
We know it is the living tree,
Es'ablish'd from eternity,
Whose fruit will make all nations free,
Except him who refuses.

5 The Lord of glory beautifies
This tree, not seen by sinners eyes;
Though floods of sin around it rise,
God's flaming sword is pointed,
To guard the living tree each way,
And keep it pure, by night and day;
So angels stand, in bless'd array,
To guard the Lord's anointed.

6 The water that surrounds the tree,
Has a vast healing quality,
From heaven's fountain running free,
To keep the tree a growing;
As clear as crystal is the stream,
It is the river pure and clean,
By John in holy vision seen,
Our souls do feel its flowing.

7 Those who the Saviour will obey,
And bear His cross from day to day,
Whose stedfast minds, from this pure way,
Temptations cannot sever;

Such souls shall enter through the gate,
Before the lofty and the great,
And find that fruit in its pure state,
And eat and live forever.

HYMN XXVII.

The gospel Child.

THE gospel child, whose humble mind
Is to the will of God resign'd,
Whose life is undefil'd,
Who daily in obedience walks,
And never acts nor thinks nor talks,
But like a gospel child.

2 With zeal he takes his daily cross,
And shuns the way that leads to loss,
Is always reconcil'd,
Is meek and harmless as the dove,
His heart o'erflows with thanks and love,
So lives the gospel child.

3 How beautiful it is to see
Brethren and sisters all agree,
In spirit meek and mild!
To see them love God's holy way,
In all they do, and all they say,
Be like the gospel child!

4 The serpent strives with all his might,
To turn us from the gospel light,
With nature's passions wild;
And some unwisely yield at length,
And lose their union, lose their strength;
Not so the gospel child.

5 This we may know, if we are wise,
That when we feel our nature rise,
The senses are defil'd,
And gloomy spirits enter in,
And tempt the soul to league with sin,
And hate the gospel child.

6 Let's harken to the gospel call,
And crush the serpent, once for all,
Till nature is despoil'd;
So shall we find a rich increase,
In power, in union, and in peace,
And love the gospel child.

HYMN XXVIII.

Love.

LOVING Brethren, Loving Sisters,
Middle ag'd and blooming youth,
Lay aside your sirs and Misters,
Love the plain and simple truth.
Love's the spring of our communion,
Life and breath of the new man;
Never was such love and union,
Never since the world began.

2 From our blessed loving Mother,
First the loving tidings came,
That her children love each other,
And that Love's their Father's name.
Loving Elders brought the message,
Loving Angels were their guide,
Loving New-lights gave it passage,
Till it spread both far and wide.

3 Let us then not be mistaken,
As to what we're call'd to love,
Whether things that may be shaken,
Things below, or things above.
First divide the flesh and spirit,
Good from evil separate,
Then the thing that's void of merit,
We must not love, we must hate.

4 Love not self, that must be hated,
Love not satan, love not sin;
To the flesh, tho' you're related,
Love not flesh, nor fleshly kin.
Love not riches, honor, pleasure,
Love no earthly vain delight;
But the gospel's hidden treasure,
You may love with all your might.

5 Love your parents in the Spirit,
Love them freely, tho' unseen;
Love the kingdom they inherit;
Love whatever's pure and clean:
Love your elders in their calling,
Love their counsel to obey;
Love to see old Babel falling;
Love the new and living way.

6 Love the cross, love self-denial;
Love to labour day and night;
Love that faith that stands the trial;
Love with brethren to unite;
Love the souls yet bound in fetters,
Love to help them on to God;
Love to feel yourselves their debtors;
Love the preachers sent abroad.

7 Love the inward new creation ;
Love the glory that it brings ;
Love to lay a good foundation,
In the line of outward things ;
Love a life of true devotion ;
Love your lead in outward care ;
Love to see all hands in motion ;
Love to take your equal share.

8 Love to love what is beloved ;
Love to hate what is abhorr'd ;
Love all earnest souls that covet
Lovely love, and its reward.
Love repays the lovely lover,
And in lovely ranks above,
Lovely souls shall live forever,
Loving with eternal Love.

HYMN XXIX.

Invitation to Union.

COME Brethren and Sisters, let's joyful unite
In Godly communion let all take delight ;
'Tis joyful and pleasant in union to join,
And praise our dear Saviour, and Mother divine.
We now have our calling, in this blessed day,
To follow our leaders in this holy way,
To take up our crosses, live pure just and true,
Be fully united in all that we do.

2. In pure love and union we will all agree,
For this is the path of our leaders, we see,
And if we are careful their precepts to heed,
Then we shall be Brethren and Sisters indeed.
Let's live in the spirit of union and love,
In all that we do be as meek as the dove.

Then we shall be truly the children of God [Lord.
Joint heirs with our Mother, and Christ our dear

3. Come let us be thankful for what we've receiv'd
The only true gospel which we have believ'd,
Thro' Mother, that precious anointed of God,
The second appearing of our blessed Lord.
With songs and with praises, we now will rejoice,
The Bride and the Bridegroom have utter'd their [voice,
Proclaim'd the glad tidings of final release
And taught us the way of salvation and peace.

4. Now Brethren & Sisters, since we have been call'd
By the blessed gospel, to leave a vain world,
With all their corruption, pollution and loss,
With our blessed parents, we'll take up our cross,
We'll prove by our union, subjection and love,
That we are the children of parents above;
To all true believers our love shall extend,
And union and peace shall endure to the end.

5. Thro' much tribulation, to Zion we've come,
And we will be thankful for our blessed home;
And if we are faithful, this truth we shall know,
Our home will be heaven wherever we go:
For now the blest Kingdom on earth is begun,
And in it the will of our Father is done;
The Kingdom is ours, and we children can say,
We all do his will when we freely obey.

HYMN XXX.

Beauty, Union, and Love.

CELESTIAL beauty, how divine!
It never will decay;
'Twill make the true believer shine,
In everlasting day:

It is the robe of righteousness,
Which saints and angels wear ;
With it the righteous shall be dress'd,
And made divinely fair.

2 This precious robe was first put on,
By the first chosen heir ;
And by our Mother it was won,
When she the cross did bear.
Now let her faithful children prove
How much like her they are ;
And share her beauty and her love,
As children of her care.

3 Sweet union is reveal'd to us,
Through two anointed Ones,
Who have redeemed from the curse,
Their daughters and their sons.
These two anointed Ones began
To lead the righteous band ;
And both completed one new man,
And now in union stand.

4 Love has a sure foundation laid,
For Adam's fallen race ;
And without love, who can be made
Partaker of God's grace ?
Love saves us all from sin and loss ;
Its merit who can tell ?
It purges out the filthy dross,
And saves the soul from hell.

5 'Twas love that sav'd our souls from death,
Through God's abounding grace ;
O, may we feel our life and breath
Devoted to his praise!

See beauty, love and union join,
And form a triple band!
May all these graces in us shine,
And lead us hand in hand!

6 Of beauty, union, and of love,
We with our Mother sing;
These lovely graces in her prove
She shares the living spring.
Christ's Kingdom is the living spring,
'Tis spotless, pure and fair;
Depart from me every thing
That does not center there.

HYMN XXXI.

Happy Sensation.

COME let us all in love unite,
Since we have all an equal right,
To serve the Lord, both day and night,
And do our best endeavour;
For our blest Lord and Mother too,
Who are forever just and true,
Will render unto us our due,
In happiness forever.

2 Now in this blessed gospel day,
We'll purge our filthy lust away,
The will of God we will obey,
With cheerfulness and pleasure:
We'll burst the bands of sin and death,
And travel to the second birth,
That we may find, beyond this earth,
An everlasting treasure.

3 Tho' antichristians rail and mock,
Their noisy rage can never shock,
The Church upon the living Rock,
Nor mar her living fountain:
Hail, King and Queen of Zion, hail!
Whose love and truth can never fail,
The gates of hell shall not prevail
Against this holy Mountain.

4 The temple of our God does stand
Upon this blessed promis'd land,
Supported by the powerful hand
Of our blest Lord and Mother:
Join'd with the pure angelic throng,
In love and union, pure and strong,
With songs of joy we'll move along,
In union with each other.

5 Come virgins in your marriage dress,
Your joy and gladness to express,
Come forth and dance in holiness,
On Zion's hill before him!
Of Babylonish garments stript,
In robes of righteousness equipt,
The marriage of the Lamb is kept,
With order and decorum.

6 Come cheer your hearts, for now you see,
We've come to the blest jubilee,
That by the gospel we are free,
And over sin triumphant:
Let us in spirit pure and clean,
Sing praises to our King and Queen,
Who brought us to this present scene
Of happiness and comfort.

HYMN XXXII.

Our Saviour's Birth day.

COME let us unite, while the angels invite;
Our Saviour's birthday has appear'd;
With joy we will sing to our Saviour and King,
The sound of his coming we've heard:
The sound of the gospel gladtidings does bring,
And we will sing praises to Jesus our King.

2. How long was mankind quite unable to find
A way to escape from their loss! [clear,
Till Christ did appear, who soon made the way
By cheerfully bearing the cross:
He then came to suffer, but now he will reign;
So let us be joyful, since he's come again.

3. The prophets of old, have most pointedly told,
That Christ upon earth would appear;
And truly he came, in the Father's great name,
A glorious work to prepare:
But first he must suffer the cruel abuse
Of that haughty nation, the blood-thirsty Jews.

4. He was crucify'd, with a thief at each side,
And keen was the pain he did bear;
Yet surely we know, they could not overthrow
The work which he came to prepare:
Now let us be thankful, the work is begun;
We'll praise God forever, for sending his Son.

5. We now have our day, in this glorious way,
The work of redemption's begun;
The trumpet will sound thro' the nations around,
And gather the saints into one:
All glory to Jesus! his name let us praise,
And follow his precepts the rest of our days.

6. How boundless the love, from the Father above
Which flows to his servants on earth!
In love we are call'd to forsake a vain world,
And enter the Saviour's new birth: [bound;
With love and thanksgiving, our hearts shall a-
While songs of Mount Zion do echo around.

7. Our sins we'll forsake, and with zeal we will break
The bands of destruction and loss; [en,
As true heirs of heaven, we will leave the old leav-
And cheerfully take up our cross:
Now let us remember this day of increase;
And all that are faithful, will find endless peace.

8. We now have a call, that's inviting us all
To do as we've often been taught;
In union to live, and our brethren forgive,
And never indulge a hard thought:
To Christ in his glory, our Lord and our King,
Hosannas and praises, we ever will sing.

9. The Saviour has risen, and commission'd by heav-
Proclaim'd the great work of the day; [en,
That sin-hating man, in our blest Mother *Ann*,
Did open the only true way: [we've found;
With thanks we acknowledge, their gospel
While many blind sinners, in death are yet bound.

10. Let's hail the great day, in this final display;
The gospel in mercy we've heard;
The way of God's grace was reveal'd to our race,
When Christ in our Mother appear'd:
Now final redemption, on earth is begun,
By Father and Mother, united in one.

HYMN XXXIII.

The holy Lamb.

1 'TWAS love that brought the Holy Lamb
Into this sinful world;
Tho' essence of the Great I AM,
To suff'rings he was hurl'd.

2 He first became an infant mild,
And then to manhood grew;
His life was holy undefil'd,
His works were just and true.

3 When darkness agony and pain
Upon his soul did lay,
Altho' he knew he must be slain,
Yet earnestly did pray.

4 In pain and suff'rings then he sigh'd,
Tho' a beloved Son,
He to his Heav'nly Father cry'd,
And said thy will be done.

5 Truly his love was very great,
For grievous pains he bore,
With dying groans and bloody sweat,
A crown of thorns he wore.

6 'Twas love that brought him to the cross,
To suffer and to bear;
And when he yielded up the ghost,
He felt their cruel spear.

7 But ere his passion did take place,
He knew what did remain,
His dear disciples he embrac'd,
And said he'd come again.

8 For restoration must take place,
And when the time was come,
A lowly female first embrac'd,
And welcom'd his return.

9 A sure foundation then was laid,
And a great work begun,
The lowly female then was made,
Joint heir with Christ the Son.

10 Fathers and Elders then were found,
For God did them prepare;
The gospel trumpet they did sound,
And lighten Mother's care.

11 They like anointed Cherubs went,
They turn'd not as they run;
But called sinners to repent,
And to the gospel come.

12 Saviours they stood on mount Zion,
And a great conquest won;
And each succeeded in his turn,
Until their work was done.

13 A lead in Zion still remains,
Who does the scepter bear,
Wisely protecting sheep and lambs,
Commited to her care.

14 The Ministry is still kept pure,
To do God's holy will;
O may this blessing long endure,
To lead his people still.

15 And now the resurrection light,
Like the returning spring,
Fills true believers with delight,
And they Hosannas sing.

MILLENNIAL PRAISES.

PART III.

HYMN I.

The Cause and Effect of Man's Fall.

WHAT baleful spirit, what malignant cause,
Leads man to violate his Maker's laws,
To fill the world with hatred, war and strife,
Ambition, fraud, and all the ills of life?

2. By satan tempted, man at first became
A slave to lust, an heir of sin and shame;
God's righteous laws were wholly set at naught,
And in the snares of lust the man was caught.

3. When lust conceiv'd, then sin receiv'd its birth,
And man became a captive on the earth;
Then sympathetic nature caught the flame,
And fill'd the world with sin and endless shame.

4. How many streams have issu'd from the root,
Produc'd in man, by the forbidden fruit!
How all his sons and daughters are inflam'd,
And through deceit a great command have claim'd!

5. What streams of blood from human veins have run,
Since lust in man its foul career begun!
It can't be told, nor will it e'er be pen'd,
How far and wide the fruits of lust extend.

6. Could darkness speak, and tell what man has done
In her dark realms, secreted from the sun,
The earth would blush to feel the foul disgrace,
And spurn her sons and daughters from her face.

7. See mortal man, for human blood athirst,
Enrag'd by sin, arising from his lust;
And bloody plains must witness human guilt,
And forests groan where vital blood is spilt.

8. Debas'd by sin, which does the senses bind,
While unbelief bewilders all the mind,
The soul asleep, the senses bound in death,
The man becomes a curse upon the earth.

9. Here deeper scenes unfold upon my view,
Where antichrist enchants his blinded crew;
With empty rites, what millions are deceiv'd,
Altho' in Christ, they say they have believ'd!

10. What soul can sense the darken'd state of man,
And view the awful source whence sin began,
And not be struck with wonder and amaze,
That God in mercy lengthens out his days!

HYMN II.

The Birth of Christ.

IN gospel songs let us review
The birth of that despised few,
Ordain'd to form all things anew,
And head the restoration;

For Christ all human souls did wait,
To raise them from their fallen state,
And show the strait and narrow gate,
Into the new creation.

2 From the beginning God design'd,
That in the flesh of human kind,
A habitation he would find,
And reign without a rival;
By slow degrees he pav'd the way,
Prepar'd himself a house of clay,
And angels on that joyful day,
Proclaimed his arrival.

3 But O, how faint the heavenly light,
When nothing more appear'd in sight,
But a mean babe, in wretched plight,
Whose birth place was a stable!
To tell the proud conceited herd,
That this was *Christ* th' eternal *Word*,
Was too degrading and absurd,
Or like a cunning fable.

4 But signs and wonders did abound,
Till God's true dwelling place was found,
And there the wicked gather'd round,
Like angry bulls of bashan;
But while they show their rage and scorn,
And push and drive with head and horn,
The foll'wers of the heaven born,
Are push'd thro' every nation.

5 These men of God ran to and fro,
And the first gospel trump did blow,
To let the darken'd nations know
The plan of God's election;

That Christ had shown the hidden plan,
By crucifying the old man,
And in his person then began
A final resurrection.

6 Now the discerning and the wise,
Began to apprehend the prize,
That souls in the new birth should rise,
Each like his eldest Brother;
But all the works of God declare,
That in this birth no souls could share,
Until there should be one to bear,
Whose office should be Mother.

7 The doctrine of the second birth,
Was well establish'd in the earth,
Before the thing itself came forth,
Or Mother took her station;
But when the fact was fully known,
And the last trump of God was blown,
It made th' infernal regions groan,
With awful consternation.

8 The serpent saw that he must die,
And as his doom appeared nigh,
He let his rankest poison fly,
In lying accusations;
But though with venom he has fought,
With all the charges he has brought,
He can't reverse what God has wrought,
Nor shake the true foundation.

9 God's work is like himself, most pure,
And tho' 'tis slow 'tis always sure,
And those who can't this work endure,
May fight themselves to ruin;

But all who love the first-born Son,
And in his virtuous footsteps run,
Shall share in all that he has done,
And what he still is doing.

10 While angels sung his infant birth,
Some mortals heard their heavenly mirth;
But living souls now on the earth,
Can see the work advancing:
Tho' absent long, he's come again,
And fills the temple with his train,
And here his worship we maintain,
With music and with dancing.

11 The Lord has come, ye nations hark!
He's come to do salvation's work,
And show the persecuting Kirk, *
In all her false attire;
To draw the separating line,
Between the sheep and filthy swine,
To make his saints in honour shine,
And purge out sin by fire.

12 The birth of Christ is now complete,
He takes the throne, his rightful seat,
And now the parts of manhood meet,
In our complete salvation,
The doleful night of death is past,
The day of God is come at last,
And this last trumpet's joyful blast,
Shall sound thro' every nation.

* The church of Antichrist.

HYMN III.

The Morning Watch.

WHEN all the world was in a doze,
And slept in midnight darkness,
The Son of righteousness arose,
In everlasting brightness:
The mighty trump of God did sound,
There did but few perceive it,
And tho' the light has spread around,
Not many yet believe it.

2 Christ bid his servants watch with care,
And wait for his returning;
For like a thief, he should appear,
Before the rising morning:
And if the good man had been sure
What hour the thief would venture,
He would have kept his house secure,
Nor suffer'd him to enter.

3 Christ plainly told how he should come,
Each circumstance relating,
And spake of some peculiar one,
That should be found awaiting:
He said the servant that's so wise,
(Here's something worth observing)
Should be the ruler of his house,
And he himself would serve him.

4 Again he set employ for each,
But gave a special warning,
To have the porter keep the watch,
Until his Lord's returning.

Christ plainly said no man should know
The time when he was coming;
'Twas true indeed, but God did show
The time unto a woman.

5 Here pride receiv'd a mortal wound,
The good man's caught asleeping;
For lo! his Lord return'd and found
A female watch was keeping.
And who might that wise servant be,
Who watch'd her Lord's returning?
Who could it be but Anne Lee,
Whose lamp was trim'd and burning?

6 How faithful did the porter wait,
And with what expedition,
She hasted to unlock the gate,
To give her Lord admission!
He made her ruler of his house,
And in one joint relation,
She stood with Christ, her Lord and spouse,
First in the new creation.

7 And like a fruitful bearing vine,
Has nourish'd many children,
Who will the brightest stars outshine,
To beautify God's building.
Her children reap a rich reward,
Partake the resurrection,
Obey their parents in the Lord,
And follow their direction.

8 And from this root redemption springs,
No other name is given;
Let none suppose that fancy's wings
Can waft a soul to heaven:

For Christ is come in glory bright,
And in most perfect beauty,
To bear his cross we all unite,
Believing it our duty.

9 This vine is set on Zion's hill,
Where God has greatly blest her;
We'll bow our hearts unto God's will,
While feasting on the cluster:
For now the dead, both small and great,
May hear the sounding trumpet,
And rise above their fallen state,
To everlasting comfort.

HYMN IV.

The Virgin Spouse.

THE virgin Spouse begins to rouse,
Her time of sleep is over;
The morning light comes forth so bright,
It shines thro' every cover:
Her Lord has knock'd, the door's unlock'd,
The night guards are retreating,
While shining bands of angels stand,
To see the Lovers meeting.

2 Behold the Spouse performs her vows,
And makes a full confession;
The House is clean from every sin,
Before he takes possession.
No lust can hide within the Bride,
Nor find the smallest cover;
Each secret thought, to view is brought,
Before the heavenly Lover.

3 No hateful stain can there remain,
Beneath the cloak of pardon;
He walls her round, as holy ground,
Or like a pleasant garden:
He forms a gate, to separate
The lily from the brier;
And soon the spot becomes too hot
For any base desire.

4 The soul that pleads for pois'nous weeds
Of sin, or imperfection,
We boldly say, shall fall away,
And forfeit Christ's protection.
The lines are fix'd, no room betwixt,
No use for vain debating;
He'll not divide his loving Bride,
Nor give a part to satan.

5 The gospel gate is very strait,
The gate of self-denial;
Yet not a few are passing through,
And stand the fiery trial.
This glorious work makes many jerk.
The wicked quake and quiver;
But Christ has got a growing spot,
And there he'll reign forever.

HYMN V.

The Morning Star.

THE dawning day defus'd her light,
The morning star arose,
Foretold the antichristian night
Was drawing to a close:

That happy day which God ordain'd,
When Christ should come again,
When antichrist should cease to reign,
And souls be sav'd from sin.

2 God sent his holy Spirit down,
The sons of men to view,
To see if any could be found
His mighty work to do;
To see if any faithful one
Was waiting night and day,
To whom he might reveal the Son,
That many might obey.

3 But truly there was not a man
On earth, that he could find,
To execute the glorious plan,
Jehovah had design'd;
To search the earth from end to end,
And blow the solemn blast,
To make their haughty spirits bend,
And own the truth at last.

4 No mighty warrior, no not one,
No man of high renown,
Who could the man of sin dethrone,
Or rend his kingdom down;
But lo! a woman God did chuse,
The female was the one,
That first proclaim'd the joyful news,
And made his purpose known.

5 She saw the loss mankind were in,
By nature how deprav'd;
She show'd the root and seat of sin,
And how we might be sav'd;

And in the power and gift of God,
She taught the living way,
The self-denying path she trod,
And many did obey.

6 Her soul contain'd the living Word,
From every lust refin'd;
'Twas like a sharp two-edged sword,
Against a carnal mind.
A full redemption from the fall,
Her children may possess;
And by this name she shall be call'd,
The Lord our Righteousness.

HYMN VI.

The glorious Morn.

O glorious morn! O happy day!
Thy precious light, thy piercing ray
Dispels the darkness all away,
All nature's on the move.
O mighty power! inspire my tongue,
To sound the truth to old and young,
To tell what thanks to God belongs,
My Beauty and my Love!

2 The glorious resurrection light
Disperses fast the glooms of night;
Increasing day is shining bright,
Detecting every wrong,
And nothing can the light abide,
But what is clean and purify'd;
So all uncleanness, lust and pride,
Must go where they belong.

3 E'er since old Adam lost his place,
And Eve procur'd such foul disgrace,
Involving all the human race,
In ruin death and sin,
God's sacred wisdom has decreed,
And promised a purer seed,
That should his laws and precepts heed,
And rise to life again.

4 In all the gloomy ages through,
God always had a chosen few,
Who did believe his promise true,
And gloried in the thought:
The prophets, priests, and mighty kings
Have long'd to see these glorious things,
Thro' faith in God, from whom it springs,
Have mighty wonders wrought.

5 And what the prophets had foretold,
The great Messiah did unfold,
This way of life for young and old,
To travel out of sin;
Taught every lust must be deny'd,
Before we can be justify'd,
And to his people testify'd,
That he should come again.

6 That antichrist he would defeat,
And in mount Zion take his seat,
And in his manhood be complete,
And reign a thousand years.
Time has brought on the great event,
Fulfil'd the Father's blest intent,
And now the veil of flesh is rent,
And Christ again appears.

7 His heavenly Father did provide
A female soul, a virgin Bride,
Who from all sin was purify'd,
To serve the living God;
The holy Spirit did prepare
Her soul to be the second heir,
And all can bless the happy pair,
Who in their steps have trod.

3 There was a little pious band
Obey'd the truth on Europe's land,
Who did the floods of sin withstand,
And follow Mother Ann;
But when she spread the blessed news,
The haughty Britons did refuse,
And like the old gainsaying Jews,
They hated such a plan.

9 Let Britons ever cease to boast,
But let them mourn for what they've lost,
Their unbelief drove from their coast
The chosen of the Lord;
But lo! the mighty King of kings,
His chosen ones, on eagle's wings,
Unto the land of freedom brings,
To reap a rich reward.

10 Now let the glorious prize be gain'd,
Subdue the land where sin has reign'd,
Let peace and order be maintain'd,
And set the watch within,
That we may banish far from hence,
The vain desires of flesh and sense,
That every one may be a prince,
To rule and conquer sin.

HYMN VII.

The living Building.

LEAP and shout, ye living building!
Christ is in his glory come,
Cast your eyes on Mother's children,
See what glory, fills the room!
Full of glory all in motion,
Skipping like the lambs in May,
Dancing in their sweet devotion,
How the blessed virgins play!

2 Once it was our best devotion,
In our guilt, to weep and pray
To our Father, while our notion
Fix'd him far above the sky:
There we strove to stretch our senses,
When we try'd to sing or pray;
Now our Father and our Mother
Are with us from day to day.

3 What did fill us with such meanness,
We could never comprehend,
Still confessing our uncleanness;
Now this mystery's at an end;
'Twas our lust, the beast we follow'd,
Saying, who is like to him?
In his filthy works we wallow'd,
And our heaven was a dream.

4 Now this beastly work is over,
Heaven shows a final plan;
God the Father, Great Jehovah
Takes his judgment seat in man!
At this seat, so much deride,
Every soul must yet appear,

And their case must be decided,
And their deeds be open'd here.

5 Tho' the Father judges no man,
But commits it to the Son,
He reveal'd it to the woman,
When by marriage they were one;
She convey'd it to her children,
Whom she has made princes here,
And the kingdom they are building,
Preaching judgment far and near.

6 This is glory undivided,
This is judgment that will stand;
Here all things can be decided,
Man in God, and God in man;
Man his image and his glory,
And the woman in her place,
This completes th' apostle's story,
God is all, in every place.

7 Now the sanctuary's cleansed,
And the host is purify'd,
'Tis by heaven's host defended,
And by fire it has been try'd.
Righteous God! we give thee glory;
Thou in truth hast judg'd the whore;
Alleluia! we'll adore thee,
With our songs forever more.

HYMN VIII.

Faith.

THE faith that ancient saints enjoy'd,
Made them to rest in hope,
While the good angels were employ'd,
To bear their spirits up;

But all their joys and heavenly mirth,
(By scripture it is clear,)
Could not produce the second birth,
Until Christ did appear.

2 He was the first who mark'd the way
Of perfect righteousness;
And all his foll'wers in this day,
Do the same faith possess;
And where this faith has taken root,
It can be clearly known,
Because it bears the same good fruit,
As in the first-born Son.

3 This faith of Christ, let us record,
In songs of thankful praise;
This faith which brings its own reward,
In these bright gospel days.
By this pure gift, so freely given,
Our souls do truly find,
That they who walk the road to heaven,
Must leave all sin behind.

4 This treasure, in the gospel field,
A secret long did lay;
But now the secret is reveal'd
To all who will obey.
This treasure we do highly prize,
Rejoicing in our call;
In quest of this we sacrifice,
And freely give up all.

5 By faith, we clearly comprehend
The night that now is gone,
And how kind heaven did intend
To usher in the morn.

And now we know the God of might
Does his last temple build,
And with his everlasting light,
Shall every part be fill'd.

6 By faith, we have receiv'd that lead,
Which does God's will reveal,
And from all former doubts are freed,
By the true gospel seal.
We plainly see that in the saints,
Christ holds his judgment seat,
By whom he will all souls convince,
And satan's power defeat.

7 By faith, we have our sins confess'd,
And righted all our wrongs,
And found that peace and solid rest,
Which to the just belongs.
The strong man arm'd we have cast out,
And safely barr'd the door,
Resolved now, beyond a doubt,
That sin shall reign no more.

8 When satan with his fiery darts,
Again besets our souls,
Faith baffles all his hellish arts,
And every lust controls.
This precious faith we still obey,
And wear it as our shield;
Let trials then come as they may,
To sin we'll never yield.

9 By faith, we see the wretched state,
In which our souls have been;
And our own lives we truly hate,
Which were defil'd with sin.

By faith, we bear a daily cross,
And do ourselves deny;
By which we see the doleful loss,
in which all nations lie.

10 By this true faith, we're jointly taught
An equal cross to bear;
By which the woman finds her lot,
And stands the second heir.
O, what a precious gift is this,
That we who have been twain,
May jointly share that heavenly bliss,
Which millions sought in vain!

11 By faith, that myst'ry we embrace,
Which unbelievers scorn,
And own the Mother's lot and place,
Where souls to God are born.
This precious faith makes all things strait,
And opens to our view,
An entrance thro' the narrow gate,
That's known or sought by few.

12 To gain this pure and heavenly prize,
By faith, we have resign'd
All earthly bands and fleshly ties,
That please the carnal mind:
And into union we do flock;
By faith and fervent love,
And stand upon a solid rock,
Which devils cannot move.

13 By faith, we gain that order bright,
Where living waters flow,
And where all things are brought to light,
That souls desire to know;

What kings and prophets sought to gain,
All anxious to behold,
But in their day, could not obtain,
With mines of richest gold.

14 If any souls are ever lost,
Their faith must first be marr'd;
Then let us wisely count the cost,
Nor think the terms are hard:
But if this precious gift we hold,
And keep it pure and clean,
Increasing glories will unfold,
Which eye has never seen.

15 Let us press on to things before,
Which yet are out of sight,
And be transforming more and more,
From darkness into light:
And as we find increasing gain,
Let each one truly say,
I'm thankful for that golden chain,
Which holds me in the way.

HYMN IX.

Victory over the Man of Sin.

SOULS who hunger for salvation,
And have put their sins away,
Now may find a just relation,
If they cheerfully obey;
They will find the new creation,
If they will but enter in,
By the door of free salvation,
And subdue the man of sin:

2 Thus made free from that relation,
Which the serpent did begin,
Walking in the new creation,
Having power to cease from sin;
Dead unto a carnal nature,
From that tyrant ever free,
Singing praise to our Creator,
For this blessed jubilee:

3 Saved from all base infer'or
Motives that did once controul,
Govern'd by the most super'or
Senses of the living soul:
joined in the new creation,
In one union freely run,
'Till they find a full relation
To the Daughter and the Son.

4 But this prize cannot be gained,
Neither is salvation found,
Till the man of sin is chained,
And the old deceiver bound.
All mankind he has deceived,
In the flesh they still are bound,
Save a few who have believed,
And obey'd the gospel sound.

5 By a life of self-denial,
True obedience and the cross,
We may pass the fiery trial,
Which does separate the dross.
If we bear our crosses boldly,
Watch and every evil shun,
We shall find a body holy,
And the tempter overcome.

6 We will run our race with gladness,
For we mean to gain the prize;
In our faith there is no sadness,
Sadness does from sin arise:
Joyfulness becomes our duty.
Cheerfully we will obey;
Lovely souls do shine with beauty,
In this resurrection day.

7 Lo! the man of sin is dying,
While we cheerfully obey;
In his groans we hear him crying,
Let me live yet one more day;
But, says every true believer,
All your pleading is in vain,
You have been an old deceiver,
Now you shall no longer reign.

8 By a pois'nous fleshly nature,
This dark world has long been led,
There's no filthy passion greater,
This must be the serpent's head:
In our coast he would be cruising,
If by truth he was not bound;
But his head has had a bruising,
And he's got a deadly wound.

9 And his wounds cannot be healed,
Light and truth do now forbid,
Since the gospel has revealed,
Where his filthy head was hid;
With a figleaf it was cover'd,
'Till we brought his deeds to light;
By his works he is discover'd,
And his head is plain in sight.

10 What a monster we've discover'd!
How he tries to keep conceal'd,
When his body is uncover'd,
And his works are all reveal'd!
The old serpent now is squirming,
Here's no place for him to hide,
Living truth is still kept burning,
And he cannot here abide.

11 What can souls enjoy that's greater,
Christ is in his body here,
Purging out a carnal nature,
Bringing in the jubal year,
We may all enjoy the blessing,
That this happy year does bring,
If we keep in our possession.
Power and vict'ry over sin.

12 Alleluia! Alleluia!
Hail the promis'd jubal year,
When our Father and our Mother,
With the gospel did appear.
Alleluia! Alleluia!
Hail the first parental Two,
Who begat a Son and Daughter,
And by them made all things new.

HYMN X.

How can we live any longer in Sin?

THE old antichristians this method have found
In sin to continue, that grace may abound;
No action too wicked, no conduct too base,
It only makes room for more pardoning grace;

But God has begun to correct the mistake,
And now we are called our sins to forsake!
Now heaven is open, and we're pressing in,
And how can we live any longer in sin?

2. Christ is not divided, his body is one;
The head can't be still, and the members go on;
If death to all sin has begun in the head, [spread,
The same blessed death thro' the members must
Come take up your cross, is the Saviour's decree,
Forsake all your sins, if you would follow me.
To live like the Saviour, we humbly begin,
How then can we live any longer in sin?

3. The world is confounded, and all at a loss,
To know against what they must take up their cross;
They fly to the scriptures the case to decide,
And under some sinner they labour to hide.
Good Noah was drunk, and was this not a sin?
And to a young harlot, old Judah went in.
Uriah the Hittite, by David was slain,
And who can determine from what to refrain?

4. The few honest souls who the gospel embrace,
Have something within to determin the case;
The indwelling spirit, that forms them anew,
Brings all the dark works of the Devil to view.
The lust of the flesh is the first that is seen,
That law in the members, how base and unclean!
'Tis here we discover the root of all sin,
And how can we live any longer therein?

5. The lust of the eye, is the next that appears;
The image of satan, his father, he bears;
In the temple of God he fixes his throne,
And fondly would call the creation his own.

The body of sin is completed in pride ;
But now the old serpent no longer can hide ;
He's fully reveal'd, and his torments begin,
And how can we live any longer in sin ?

6. The lust of the flesh is now brought to the light
And all his dark works that are done in the night,
Nor can he be sav'd by his crocodile prayer,
His body must go to the fowls of the air.
The sumptuous glutton is struck with surprise,
His treasures are gone from the lust of his eyes ;
His robes and his diet are not worth a pin,
And how can we live any longer therein ?

7. The son of perdition, now strip'd of his guise,
Has lost all his titles of falsheod and lies ;
His pride and vain glory must come to the dust,
And share the same fate with his old father lust.
When Christ is revealed upon the white cloud,
Can he or his members be lustful or proud ?
To all the three branches of th' old serpent's head
The body of Christ is eternally dead.

8. The members of Christ, and the lovers of sin,
Will find out the spirit to whom they're akin ;
The saints will be gather'd, their camp is but one ;
Then let wicked Gog with his army come on ;
The glory of Zion comes out in a blaze,
And Gog and his army are struck with amaze ;
At last undeceived, and, awful to tell !
The wages of sin are the torments of hell.

HYMN XI.

The Saints' Triumph on the Downfall of Antichrist.

LIFT up your heads, ye righteous few!
A joyful theme belongs to you;
Let justice sieze old Adam's crew,
And all the whore's production;
We'll take the choicest of their songs,
Which to the Church of God belongs,
And recompence them for their wrongs,
In singing their destruction.

2 Man in his sins was always curs'd,
Then he comes into judgment first;
But his last doom is not the worst,
The woman is arraigned;
Convicted of her carnal lust,
Her honour, power and glory must
Forever sink into the dust,
No more to be regained.

3 Amen! amen! there's no debate,
She chose the serpent as her mate,
And she with him must take her fate,
In the infernal ocean:
For as this last decisive day
Reveals the broad and narrow way,
The righteous and the wicked may
Choose each their final portion.

4 The harlot and her wicked brood,
The proud, the lawless and the lewd,
Are from the mouth of Jesus spew'd,
And doom'd to desolation;

Abhor'd by just and righteous men,
They're bound in the old serpent's den,
And heaven and earth must say, Amen,
To their just condemnation.

5 Amen! amen! we sing aloud,
To see the bloody city plow'd,
And form in one eternal cloud,
To vex them in their torture:
The more they strive to build again,
And wipe away their former stain,
The more will God increase their pain,
With blood on ev'ry quarter.

6 This generation from the first,
For human blood did always thirst,
And justly were condemn'd and curs'd,
Like Cain, who slew his brother.
Now since the children of the whore,
Can shed the blood of saints no more,
Their sword is turn'd to their own door,
To butcher one another.

7 In quest of honour, wealth and fame,
They've set all Europe in a flame,
And thousands by the bloody game,
Fall in the daily slaughter.
How long can the old harlot ride
On such a furious foaming tide?
This burning sea must soon be dry'd,
And leave her without water.

8 O, alleluia! shout again!
The smoke of her tormenting pain,
Ascends in one continual train,
From an increasing fire:

Sing alleluia, with a shout,
Old heaven lights will soon go out,
Then she may stagger round about,
Till all her hopes expire.

9 O, how it does the harlot grieve,
To see a lovely second Eve,
Rise in her room, without her leave!
How little has she dreamed,
That souls polluted in their lust,
Did in a coming Saviour trust,
And by our blessed Mother must
Be from all sin redeemed!

10 Come on, ye self-denying train,
Who waited to be born again!
Deliv'rance you may now obtain,
From ev'ry carnal lover:
The day of our redemption's come,
We quit old nature's filthy tomb,
The new creation is our home,
And here we live forever.

11 Our daily cross we now can bear,
And follow the first chosen pair,
And while we breathe the wholesome air
Of our sublime possession,
We rise and soar on freedom's wing,
And cry, "O death! where is thy sting?"
And righteously can dance and sing,
As heirs of ev'ry blessing.

12 In Christ, the faithful and the true,
All things are now creating new,
And God will into pieces hew
All that is old and carnal.

We hear the great archangel's voice,
And make our everlasting choice,
And in the love of God rejoice,
That love which is eternal.

HYMN XII.

The Dragon's Rage.

HOW the dragon's chains do rattle,
When the gospel comes to view!
Still his subjects are for battle,
Still they show what they would do:
By the pow'r of persecution,
If it was not out of date,
Soon the gospel institution
Would be banish'd from the state.

2 While the friends of superstition
Utter their austere command,
"Ye that slight our old tradition,
"Quit your faith, or fly the land,"
All who trod this way before us,
Rous'd by the unlawful sound,
Shout in one united chorus,
O, ye saints, maintain your ground!

3 You have nothing to encounter,
But has been in some past age,
Down from Christ our blessed founder,
All have felt the serpent's rage;
Every charge that they can level
At this new and living way,
Has been forged by the devil,
Long before the present day.

4 With the horrid crime of treason,
They could charge the Nazarene,
And make out some show of reason,
To commence the bloody scene;
With their tongues sharp as a razor,
They could let judge Pilate know,
That he was no friend to Cesar,
If he let this fellow go.

5 While in secret they enquire,
Witness plenty they could find;
They could say, "He is a liar,
'And a foe to human kind;
'Man and wife he puts asunder,
'Says their secret works are wrong;
'Is it not indeed a wonder,
'How we've borne with him so long?

6 'He himself will never marry,
'And would have us live so too;
'If this cross we all must carry,
'Soon there would be no more Jew.
'Who but God our sins can pardon?
'Yet he says he can forgive!
'By our law we know for certain,
'Such a fellow should not live.

7 'By his sly insinuation,
'After him a croud he draws,
'Who will sweep our place and nation,
'And bring in the gentile laws;
'We have cause to be alarmed,
'For the more the people hear,
'So much more will they be charmed,
'If we stop not his career."

8 With the mandates of Augustus,
Christ had never interfear'd,
Nor before a court of justice,
Had one single crime appear'd;
Yet these friends of lawless riot,
Then began the bloody fray;
Nor have civil men got by it,
Even to the present day.

9 While such men can be promoted
Into posts of civil trust,
Virtuous ones must be devoted
As a prey to the unjust.
O, ye men of upright spirits!
You cannot unite with them,
Who applaud a Saviour's merits,
Yet his foll'wers will condemn.

10 With what some would call delusion,
You can never interfere;
You regard your constitution,
And the rights of man too dear:
Every true Columbian hero
Feels himself forever free
From the bloody laws of Nero,
And the beastly papal see.

11 What a change is now effected!
The redemption, O how great!
Now true virtue is protected,
By the laws of every state.
If some thoughtless souls had rather
Act the persecuting Jew,
We can say, Forgive them Father,
For they know not what they do.

12 In this last great revolution,
Freedom is the general sound;
Then no baneful persecution
Can exist on freedom's ground.
Raise a shout of exultation,
Ye that dwell in mortal clay!
Now is come the great salvation,
Glory of the latter day.

HYMN XIII.

War in Heaven.

BEHOLD, Emmanuel's host appears!
With swords and helmets, bows and spears
Now see them rush upon their foes,
Who have already felt their blows;
And if they conquer, they shall reign;
The fight is first, and then the gain:
Now see the battle spread abroad;
They conquer in the power of God.

2 These soldiers when to duty call'd,
Fight in a city fenc'd and wall'd;
They all are cloth'd in uniform,
And mighty castles they can storm:
Their baggage now is made so light,
That they can give the aliens flight,
Their camps destroy, their spoils obtain,
And chase them from Mount Zion's plain.

3 These souls inlisted not to flee,
Their rations come by heaven's decree;
All things are theirs that heaven affords,
To feed these soldiers of the Lord.

Come see the robes these soldiers wear;
They're full of life and clear as air;
Like lilies that in water grow,
So is their raiment white as snow.

4 On clear white horses see them ride,
All cloth'd and harness'd like their guide;
Their paps are girt around with gold;
Their march is glorious to behold;
Out of their mouths their swords proceed,
And the old serpent's doom's decreed;
Now bind him fast, the Lord proclaims,
And seal him down with all his chains.

5 And now comes on the great reward
Of all these soldiers of the Lord;
A thousand years they have to reign,
And range on Zion's blissful plains.
Behold, one day is seven-fold,
To all the light the sun can hold;
The moon is useless now and done,
Supplied by the first-born Son.

6 God's tabernacle now's with men,
And in his temple he does reign,
In saints on earth, no more to curse,
Nor bind them back to serve their lusts.
All pain and sorrow flee away;
No night is there, but endless day;
No infants from his church proceed,
But virgins that are blest indeed.

HYMN XIV.

The Day of Retribution.

O, thou persecuting Babel!
O, what millions hast thou slain,

Since the blood of righteous Abel
Stain'd the hands of wicked Cain!
Now thy crimes are all uncover'd,
To be judg'd in righteousness,
And the souls of all that suffer'd,
Shall receive a full redress.

2 In white robes behold them rising!
Round the alter they convene,
Each employ'd in sacrificing
Every thing that is unclean.
Justice now can be appeased,
Souls obtain their full desire,
When the man of sin is seized,
And committed to the fire.

3 God of patience and forbearance!
Long thy vengeance has delay'd;
Sinners now, at thy appearance,
Are confounded and dismay'd:
Down to hell all sin is doomed,
Righteousness to heaven ascends;
Now that wicked is consumed;
Here the gospel mystery ends.

4 Now the Lamb unseals the writing,
Proclamation now is made;
All who are for war and fighting,
On the field of truth parade;
Draw the sword of gospel metal,
Your own carnal nature slay;
There shall be no other battle,
In this great decisive day.

5 Every soul that God created,
For its liberty must fight,

From the flesh be separated,
Or remain in endless night.
Now the world can be reminded,
How their heavens should pass away,
When they are more deeply blinded,
By this bright and glorious day.

6 Now behold the great and noble,
Rich and mighty, bond and free,
Lashing round their scenes of trouble,
Like the billows of the sea!
All come out upon a level,
Wretched slaves, and royal kin,
All must own they're of the devil,
While they live in any sin.

7 Rocks and mountains cannot cover,
Nor conceal the wretched crew;
Naked they must stand forever,
And be seen in all they do.
Where are souls who stand unshaken,
When all ranks of sinners fall?
They who have in truth forsaken
Every evil, great and small.

HYMN XV.

The Earthquake.

LIFT your heads, ye once afflicted!
Let your eyes with joy behold,
What the prophets long predicted,
What the Son of God foretold.
Now Jehovah fills his temple,
Thence his glory shines abroad;
There his saints with rev'rence tremble,
And confess that he is God.

2 Sacrifices of thanksgiving,
To his courts they daily bring;
Songs of joy among the living,
Make his sacred temple ring.
Through the ranks of vast creation,
Nothing can be deaf or dumb,
All must give their approbation,
That the day of God is come.

3 While his last loud call he utters,
Nature can no more be still;
All creation moves and flutters,
In obedience to his will.
When his power is to be proved,
To convince the stupid soul,
If he says, "O earth, be moved!"
Lo, it rocks from pole to pole!

4 While the judgment is advancing,
Satan's kingdom to destroy,
Fields and forests fall to dancing,
Dwelling houses crack for joy;
Rivers heave and swell like Jordan,
Water fowls ascend the air;
Soon this earth shall loose her burden,
All creation does declare.

5 God will shake this old creation,
Rocks and mountains overturn,
Fill the world with consternation,
Till the way of truth they learn.
Those who will not be restored,
Sink to their respective hells;
But our God shall be adored,
In his temple where he dwells.

HYMN XVI.

Noah's Ark a Figure of the gospel Ark.

BEHOLD the nations tremble,
Beneath God's mighty hand;
For the destroying angel
Is passing through the land:
For crimes that none can number,
The earth does groan beneath,
God's judgments do not slumber,
The sword he does unsheath.

2 God now collects his forces,
All nature feels the jar,
And turns her usual courses
To elemental war.
That fearful day commences,
As all the signs declare,
To punish such offences,
As justice will not bear.

3 'Tis truly a vexation,
The bare report to hear,
New scenes of desolation
Are spreading far and near;
A day of tribulation,
Such as there never was.
And what is the occasion?
Transgression is the cause.

4 We've often heard it spoken,
That judgments would ensue;
God's word cannot be broken,
And now we find it true;

God's judgments surely follow
The glorious gospel light,
As winter follows summer,
Or day succeeds the night.

5 When Noah's ark was building,
By God's divine command,
The wicked then beheld him,
But would not understand:
Tho' Noah often warn'd them,
His counsel they withstood;
They ridicul'd and scorn'd him,
Until they saw the flood.

6 They liv'd in ease and pleasure,
Deriding God's own plan,
And marry'd at their leisure,
And mock'd the righteous man:
For their ungodly carriage,
To ruin they were hurl'd;
With all their forms and marriage,
They could not save the world.

7 Christ gave his people warning,
That they must watch and pray,
And that his second coming
Would be like Noah's day:
The wicked then offended,
Refused to obey,
Until the floods descended,
And swept them all away.

8 The gospel ark is building,
For Christ is come again,
And all his faithful children
May freely enter in.

Was Noah's ark a figure,
To show the final end?
Then let each soul consider,
Before the floods descend.

HYMN XVII.

The Ark of Safety.

FOR souls there is a refuge,
In that tremend'ous day,
When the last burning deluge
Shall sweep the world away.
To gain this great salvation,
With all its peace and joy,
We embark in the ark
That no deluge can destroy.

2 The ancient Jewish temple
Did clearly tipify
The glory of this mansion,
That's built by the Most High.
She's call'd, The holy City,
And anxious for her joy,
We embark in the ark
That no deluge can destroy.

3 Her walls are all salvation,
And all her gates are praise;
This is the new Creation,
Foretold in ancient days.
Let sinners be awaken'd,
Renounce their carnal joy,
And embark in the ark
That no deluge can destroy.

4 A pure and pleasant river
Does through the city move,

Whose fountains flow forever,
With living streams of love:
As those transparent waters
Give life and endless joy,
We'll embark in this ark
That no deluge can destroy.

5 Array'd in heavenly order,
A host of angels bright,
Appointed by the Father,
Do guard her day and night:
To join their sacred music,
And live in love and joy,
We embark in the ark
That no deluge can destroy.

6 No antichristian artist
Can imitate the plan;
To counterfeit her likeness,
Outvies the art of man:
No treach'rous vile deceiver
Can taste her love and joy,
Nor embark in the ark
Which no deluge can destroy.

7 Though hell's combined forces
Should all as one engage;
And all the powers of darkness
Should vent their horrid rage,
The founder of Mount Zion
Will all their plots annoy:
O! embark in that ark
Which all hell cannot destroy.

8 Our earthly part dissolving,
Returns to dust again,

And th n to God will center
The soul that hates all sin;
And launching in the ocean
Of everlasting joy,
Safe embark in that ark
Which no deluge can destroy.

HYMN XVIII.

The Fountain of Grace.

THE everlasting fountain
Of God's redeeming grace,
In Zion's holy mountain,
Has found a resting place:
Here union in the spirit,
Is our eternal all;
This we shall all inherit,
If we fulfil our call.

2 Let members stand united,
And live in love and peace,
Then souls can be invited
Unto the marriage feast,
Where souls in full subjection
To their celestial head,
Are under God's protection,
And by one spirit led.

3 Here is the holy unction,
Proceeding from the Lamb:
The seal of our redemption
Is in this new command:
Here souls receive anointing,
'Tis here the city stands,
And at her gat's inviting,
Are Mother's lifted hands.

4 She calls to all her children,
In union on the earth,
To travel for the Kingdom,
In her appointed path:
She calls her children holy,
Who keep her pure commands,
Her kindred heirs of glory,
Protected by her hands.

5 By a divine relation,
The church is cloth'd with grace;
And here is found salvation,
For all the human race.
Thy dwelling place is lovely,
Thy parentage unveil'd,
Thy countenance is comely,
O, Zion undefil'd!

6 How pleasant are thy borders,
O Zion! how serene!
United all in order,
We'll keep our vessels clean.
Like centinels united,
To guard the camp by night,
As soldiers not affrighted,
We'll keep our armour bright.

7 Here Zion reigns in glory,
On this transparent base;
Her visage meek and lowly,
To sing redeeming grace:
Here Zion stands adorned,
With Christ on earth does reign,
Triumphing like the morning,
The conquest to maintain.

3 The gospel is engraven
In the believer's soul;
Here chosen heirs of heaven,
Their sorrows may console.
In all our blest dominions,
The angels pitch their tents,
While bonds of love and union,
Do soul and soul cement.

HYMN XIX.

The happy Mansion.

BEHOLD, how precious is our day!
Herein we find the living way,
A blessed way that long has been
Conceal'd from those that live'd in sin.

2 Now the pure gospel's come to light,
And here we see it shining bright;
And now the way is strait and plain,
And from all sin we must abstain.

3 The word of God, forever new,
Does gently fall like heav'nly dew,
Upon the soul that does believe,
Whose only choice is to receive.

4 The vulture's eye has never seen
This work of God, so pure and clean;
The lion's whelp has never trod
This ever blessed way of God.

5 What blessed parents we have found,
Whose blessings daily flow around;
A lovely offspring they do bear,
Who in their blessings freely share.

6 Our lovely Elders lead us on,
Towards our everlasting home;
They labour for our only good,
And feed our souls with precious food.

7 By foll'wing them we surely find
A joyful heart, a peaceful mind,
And by our happy union prove,
That we increase and grow in love.

8 Our Mother and our blessed Lord,
A happy mansion do afford,
Where fruits of righteousness abound,
Where grace and goodness flow around.

9 Here we can sing and worship too,
In Zion's songs, forever new;
Within these walls we're daily blest
With love and union, peace and rest.

10 And when at night, we take our rest,
With guardian spirits we are blest;
Good angels watch with tender care,
To guard God's chosen every where.

11 O, who can then unthankful prove,
Since God in charity and love,
Has call'd us to this precious way,
Which saves our souls from day to day?

12 O, let us daily call to mind,
Our blessed Lord is good and kind;
For ev'ry true believer knows,
From him alone salvation flows.

HYMN XX.

Mother's Children.

COME, ye children of the Kingdom,
You that have been gather'd in,
Bring an off'ring of thanksgiving,
For you have been sav'd from sin,
Throuh the mercy, thro' the mercy
Of our Lord and Saviour.

2 'Twas our blessed Lord and Master,
Who the victory did obtain,
When on earth he came to suffer,
Now he will forever reign:
Let us praise him, let us praise him,
For he came to save us.

3 In this last great dispensation,
O, what glory does appear!
We have found a just relation
To our blessed Parents here:
Blessed Parents, blessed Parents,
Dear is our relation.

4 May their children be protected,
And temptation overcome;
By the truth they are directed
Every evil way to shun:
O, be thankful! O, be thankful!
'Tis a holy calling.

5 May our love to one another
Never, never cease to flow;
May the blessing of our Mother
Ever meet us where we go;
Mother's blessing, Mother's blessing
We will prize forever.

6 Let our spirits all be living,
'Tis the way our Parents trod,
Let our praises and thanksgiving
Fill the temple of our God:
Come, ye children, join in dances,
On the hills of Zion.

7 Heavenly blessings now descending,
Fruits of righteousness abound;
Holy angels too, attending,
And incircle us around;
Holy angels, holy angels,
Hovering all around us.

8 Let our spirits be united
With the heavenly hosts on high;
To the fountains we're invited,
And her waters never dry:
Living fountains, living fountains
Are forever flowing.

9 Let us drink and live forever,
On her banks we'll skip and play;
May our thankful spirits never,
Never cease to love the way:
Never ceasing, never ceasing,
We'll give thanks forever.

HYMN XXI.

Natural and spiritual Relation.

THE tenderest feelings that nature can know,
Are found between parents & children to grow
This inbred affection no rival can find,
Thro' all the soft passions that dwell in mankind;

No ties are so binding, no feelings so near,
No objects so lovely, no treasures so dear;
And here is prefigur'd that heavenly tie,
That tender relation which never can die.

2. Tho' children in nature their parents may quit,
And parents their offspring may often forget;
For nature is transient, and sinks in decay,
And all its relations must soon pass away;
But that blessed union which springs from above,
Begotten by faith, and conceived in love,
A lovely relation eternally holds,
Increasing and growing in heaven-born souls.

3. Like all other children begotten on earth,
Through fleshly relation we first found a birth;
Like all other men, in that nature we grew,
Till heavenly parents begot us anew:
While regeneration's chaste road they have trod,
Through travail of soul they have borne us to God,
And these blessed parents, with tenderest care,
Have fed us as infants are able to bear.

4. Begotten of parents redeem'd from the earth,
We find a new kindred of heavenly birth,
A blessed relation, more loving and kind
Than old Adam's offspring are able to find:
The spirit of peace, like a heavenly dove,
Is hovering around us, diffusing her love,
And with our dear parents, relations and friends,
Our spirits in union and harmony blends.

5. Tho' kindred in nature, in sympathy join'd,
May tell of their troubles and sorrows of mind,
Their feelings unbosom their grief to assuage,
Or vent their fierce passions & kindle more rage;

Yet where is the parent that nature can find,
Or where the relation so faithful and kind,
Whose wisdom can show us the root of all sin,
And how to subdue our corruptions within?

6. The kingdom of Zion this blessing unfolds,
And spiritual parents are parents to souls;
They cherish their offspring and lead them to God
In that blessed path which the Saviour has trod,
Instruct them in kindness, reprove them in love,
And feed them with blssings from heaven above;
And children of Zion can never forget [debt.
How much they're dependant, how great is their

7. In the dispensation of Moses, we find,
Obedience to parents was strictly enjoin'd;
The laws of creation this duty inspir'd,
And show'd the subjection which nature requir'd
If children in nature are taught to subject,
And render to parents a filial respect,
How highly important, in this latter day,
That children of Zion their parents obey!

8. To live in obedience is heaven's employ,
And faithful believers will count it their joy,
To honour their parents, on whom they depend,
With filial affection which never can end:
This lasting connexion will always increase
In union and purity, glory and peace,
And children of Zion forever must own
That blessed relation which God has made known.

9. Though trials assail us till nature's in pain,
The children of Zion should never complain;
Through crosses and trials our union is sure,
If we with true patience and meekness endure:

We often discern in the chastening rod,
The tender compassion and goodness of God,
And deep tribulation this benefit brings,
To wean our affections from all earthly things.

10. The natural creation is bound to the earth,
The spiritual's blest with an immortal birth;
The former's a shadow that cannot endure,
The latter's a substance eternal and sure.
Since natural relation's a shadow at most,
Of that which the children of Zion can boast,
Then we will rejoice in the substance we find,
And thankfully leave the old shadow behind.

11. Come let us, dear brethren, our privilege prize
And kind loving sisters, be faithful and wise;
How precious our calling! how glorious the day!
What blessings are given to those who obey!
'Twas infinite mercy united us here,
With parents and elders, so loving and dear;
As children in spirit, we'll humbly subject,
And our blessed leaders forever respect.

12. Since gospel relations encircle us round,
Let praise and thanksgiving forever abound;
Our humble dependance can never decrease,
And feelings of gratitude never will cease:
When heavens of heavens shall be our abode,
And all our relation shall center in God,
While ages of ages continue to roll,
Eternal thanksgiving will live in the soul.

HYMN XXII.

The Deceivers.

WE read of great deceivers,
And some pretend to say,

That they are just appearing,
Now in the present day ;
Hence some reject the gospel,
And cry, ' What shall we do ?
' And how shall we distinguish
' False prophets from the true ?

2 ' We read that in sheep's clothing,
' Deceitful wolves may hide ;
' May we not be deceiv'd by
' Their beautiful outside ? '
We grant there are deceivers,
That may impose on you,
But those that follow Jesus,
Can see them through and through.

3 The man that would deceive you,
Is wicked he'll confess,
But Christ's imputed righteousness
He makes his only dress ;
He says he loves the Saviour,
Yet daily lives in sin ;
Strip off his vain profession,
And there's a wolf within.

4 These mystical deceivers,
Have rul'd the spacious globe,
And cover'd o'er their wickedness
With Christ's imputed robe ;
But now the blessed Jesus
Begins to strip them bare,
And soon the earth shall ring with
Their howlings of despair.

5 The morning sun is risen,
And we awake from sleep,
And soon discern the diff'rence
Between the wolves and sheep :

The little flock of Jesus
Have put their sins away;
All glory to the Saviour,
For such a blessed day!

6 Now sacred truth is falling,
Sweet as the morning dew,
And Jesus leads his people
To fountains ever new:
He has prepar'd a people,
Where righteousness does reign,
And not a wolf is prowling
On all the blissful plain.

HYMN XXIII.

The Lord is here.

ANCIENT saints in pain and travail,
Saw far off what God had will'd,
Now the promises unravel,
Now the vision is fulfill'd;
Like a city, high and walled,
Lo, the Church does now appear!
And the name by which she's called,
Is in truth, *The Lord is here.*

2 God is here, his works declare it,
Righteous works that shine abroad;
Here's the truth, and all who hear it,
Shall confess it is of God:
Such a city, heaven intended,
Should appear upon the earth;
Down from God she has descended,
Full of joy and heavenly mirth.

3 Shout aloud, ye sons of Zion!
Christ the Lord has come to reign,
No more sorrow, no more sighing,
No more sickness, death or pain;
No more warring tongues and nations,
Dashing Like the troubled sea;
But the heirs of faith and patience,
All in peace and harmony.

4 Every faithful overcomer,
Who their daily cross have bore,
Here enjoy perpetual summer,
And their sun goes down no more.
In this blessed new creation,
Souls are gather'd into one:
This is God's true habitation,
This is heaven on earth begun.

5 All who look for Christ's appearing,
Here may see the living sign;
By the virtue of cross-bearing,
How his faithful foll'wers shine!
Justify'd in their obedience,
God bestows renewing grace;
Here begins the upper regions,
Here's the high and holy place.

6 Ye who for the truth have waited,
Hear the voice of Zion's King;
"Come ye out, be separated,
Touch no more the unclean thing;
You shall be my sons and daughters,
Number'd with the heavenly train,
And shall drink of living waters,
Never more to thirst again."

HYMN XXIV.

The Law was holy.

THE law was holy, just and good,
When in the ark of shittim-wood;
And there from age to age it stood,
On polish'd stones engraved:
The sacred ark, and law within,
Stood as a test against all sin;
East and west,
There they press'd,
All confess'd
What they transgress'd,
Yet there they found no solid rest,
For yet they were not saved.

2 Parchment or stones the words contain,
And learned priests the sense explain,
Yet priests and people all remain,
Bound up in the dead letter:
While an expounder stood between,
The God that spake was never seen;
Sinners stare,
Fill'd with fear,
When they hear,
That God is near,
Nor could the guilty rebels bear
A dispensation better.

3 But when salvation work began,
And God came down to dwell in man,
There heavy laden sinners ran,
Their wicked deeds confessing:
The written law was null and void,
The types and shadows all destroy'd;

Blessed day!
Thousands say,
Now we may
Put sin away,
And follow Jesus in the way,
And find the promis'd blessing.

4 Now he begins his final reign,
Confessing sin revives again,
The testimony is so plain,
That thousands have submited:
The honest soul must feel it right,
To bring his deeds unto the light;
Sinners base,
Wont embrace
Gospel grace,
With open face;
They have confess'd in some dark place,
Where they their sins committed.

5 Where shall we find the throne of God,
From whence his glory shines abroad?
The saints were ever his abode,
His glorious habitation:
The jewels that compose his throne,
Are all like Christ, the corner Stone;
Gems so bright,
Blind the sight,
Sinners fight,
With all their might;
Yet every deed shall come to light,
In this last dispensation.

HYMN XXV.

The Bread of Life.

CHILDREN of the heavenly Queen,
Bright and lovely, pure and clean,
Sent from the celestial band,
Welcome to this western land!
Here we see the heavens bend,
And the elder saints descend,
Down to souls in nature's gloom,
Gospel infants in the womb.

2 Here's the bread that heaven gives,
By this bread the infant lives,
And without such food, you know,
Little children could not grow:
Jacob's hosts in Moses' care,
Never found such blessed fare;
Tho' on manna once they fed,
Israel's children now are dead.

3 Manna can no more suffice,
Since the best that eats it dies;
But the food that we enjoy,
Can e'en death itself destroy:
While this food we live upon,
We are growing into one;
Bound in one immortal tie,
This one soul can never die.

4 Long as antichrist did reign,
No true bread could souls obtain;
Still the beast would tear and rend
Every gift that God did send;
His deluded foll'wers fed
With the mem'ry of the dead,

Kept them in continual strife,
Groaning for the bread of life.

5 Since the dragon has been chain'd,
What a prize has Mother gain'd!
Heaven's treasure is secure
From the beast and bloody whore;
Now this bread she can convey
In clean vessels made of clay,
And the persecuting snake
Can no more the vessels brake.

6 Children of the second heir,
Who the cross of Christ do bear,
Gladly we receive through you,
Every blessing old and new;
Still this treasure we will prize,
Still to Mother raise our cries.
Blessed Parent! gracious head,
Evermore give us this bread!

HYMN XXVI.

The true Believer's Treasure.

UPON a sure foundation
My faith is firmly plac'd,
By time nor desolation,
It cannot be eras'd.
Let famous marble pillars
All moulder into dust,
The true believer's treasure
Is safe from moth and rust:

2 With faith more firm and stable
Than a stupendous mount,
No human skill is able
Its value to recount:

The earth may reel and totter,
And mountains pass away,
The true believer's treasure,
It never can decay.

3 The former earth and heavens
No longer can abide;
Behold the new is given,
Adorned like a bride:
This is our Father's pleasure,
Then fear not, little flock,
The true believer's treasure
Is founded on a rock.

4 This is the new creation,
The Kingdom of the Son,
Whose subjects in relation,
Are firmly join'd in one:
The Spirit without measure,
Our God does freely give,
The true believer's treasure,
Which causes souls to live.

5 Christ's marriage is performed;
The Bride is pure and clean,
The virgin guests adorned,
And purify'd from sin.
According to their measure,
In union with the Bride,
The true believer's treasure
Forever will abide.

6 Christ comes in all his glory,
God's promise to fulfil;
His foll'wers must be holy,
And do their Master's will,

Forsake all carnal pleasure,
And live upright and pure;
The true believers treasure
Forever will endure.

7 The sacred hosts of heav'n
Are in one union join'd,
To whom all power is given,
The man of sin to bind;
His works we quit forever,
Christ's Kingdom to obtain;
The true believers treasure,
Is holy pure and clean.

8 The greatest bliss and pleasure,
That feeds a carnal mind,
Is quickly gone forever,
And leaves a sting behind;
Then I'll pursue with pleasure,
In union with the wise,
The true believer's treasure,
The pearl of greatest price.

HYMN XXVII.

The excellent Gift.

THE gifts of God, so long conceal'd,
Are by the cross of Christ reveal'd,
In this last gospel day;
And while these gifts so freely flow,
From sweet experience we can show
A more excellent way.

2 Tho' I could speak all human tongues,
And those of the angelic throngs,
And heaven and earth compass,

Without the gift of charity,
A tinkling cymbal I should be,
Or like the sounding brass.

3 Tho' future things I could foretell,
And understand all myst'ries well,
And of deep knowledge boast;
And tho' my faith could mountains move,
Without the precious gift of love,
All other gifts are lost.

4 Tho all my goods I should bestow,
And to the stake a martyr go,
It would no blessing prove;
My works can no acceptance find,
Unless they're of that noble kind,
That flows from heavenly love.

5 Love suffers long, is kind to all,
And envies not the great nor small,
Nor will she vaunt herself;
Unseemly she will not behave,
Nor her own ways will strive to have,
She seeks no sordid pelf.

6 Not soon provok'd, she thinks no ill,
But in the truth rejoices still,
Tho' satan's legions rail:
She bears all things and standeth sure,
Hopes and believes, and will endure,
When other gifts all fail.

7 Tongues and the like are for a sign,
And tho such gifts awhile may shine,
They must at length decrease;
But perfect love is come again,
And on the earth shall ever reign,
In righteousness and peace.

8 Great signs and wonders, we are told,
Were given to the saints of old;
But justly we reply,
They ate their manna and are dead;
But Lord, give us this living bread,
And we shall never die.

HYMN XXVIII.

The Language of Believers.

ONE language believers in union proclaim,
That Christ in his kingdom, in triumph does reign,
And in true believers his glory displays,
As prophets predicted in primitive days.

2. The substance, predicted by figures and signs,
Has drawn the attention of all the divines;
And many have labour'd with earnest desire,
And look'd for a kingdom revealed by fire.

3. The time is expired, the book is unseal'd,
The kingdom to thousands is truly reveal'd,
And many, like gold in the furnace, are try'd,
And brought into union with Christ and his Bride.

4. These two were anointed and suffer'd on earth,
And travail'd in union, and found the new birth;
They conquer'd the evil which Satan devis'd,
And firmly establish'd the Kingdom of Christ.

5. The language of all in the Kingdom is one,
And by it are faithful believers well known,
Nor can a deceiver, tho' many have try'd,
Dissemble the voice of the Bridegroom and Bride.

6. The true gospel language cannot be express'd,
But by the believer, by whom 'tis possess'd.

'Tis spirit and life, and can only be known
By such as have gain'd it, and made it their own.

7. When infinite Wisdom unfolded her plan,
Then Christ in his glory reveal'd it to man,
Here man by obedience, salvation obtains;
And this is the language on mount Zion's plains.

8. Now tell me, ye learned, ye noble and wise,
What natural wisdom could ever devise
A plan so effective, and bring it to view,
To slay the old man, and give life to the new?

9. The work is effected, the Kingdom's begun,
And in it the language and spirit are one;
We bless the great work, & we own the first cause,
Which gave to mount Zion her language & laws.

HYMN XXIX.

Jacob's Ladder.

WHEN Christ the Lord was typify'd
By Jacob, when he sought his Bride,
From Hebron's mount he then descends
Into old Bethel's lonely plains;
And as he slept, he saw the way,
That God would work in future day,
When more than type should enter in,
To purify the soul from sin.

2 The type of union then appears,
Which fill'd the patriarch with fears;
He saw the gate that was prepar'd,
To save the servants of the Lord:
The type a ladder, then made known,
That reach'd to God, and to his throne,
By which communion could be given
To those on earth, from them in heaven.

3 But when the antitype's reveal'd,
To take and hold the gospel field,
The angels sing another song,
Which to believers now belong;
Glory to God! the heavens ring,
And peace on earth! the angels sing,
Good-will to all, that will obey,
And run the strait and narrow way!

4 And then the gath'ring did begin,
As souls were purging from their sin;
The judgment of the world's begun,
Revealed by the first-born Son.
When from the earth the Son was gone,
To get his kingdom and his throne,
Then death once more did spread his wings,
And banish all celestial things.

5 But as saint Paul did plainly say,
That Christ would have another day,
When that old wicked should be seen,
And God would bring him up again,
And by his word, would him destroy,
That did the saints so much annoy,
So his appearing has reveal'd
The myst'ry that was long conceal'd.

6 No more can Satan hide his head,
Under the carcase of the dead;
But in the light must surely own
His image and his name in one:
For now the gathering is complete,
All things in one together meet;
Mercy and truth are join'd in one,
Jusitce and peace possess the throne,

7 We see the ladder all anew,
The winged hosts are on it too;
We see them climb the heavenly road,
Ascending to their Saviour God.
O glorious sight! to see them rise,
Like faithful virgins, pure and wise!
Their vessels stor'd with oil for light,
That fills their eyes with heavenly sight.

HYMN XXX.

Christ and Herod.

THE name of Herod signifies
The glory of the skin;
But Christ th' anointed purifies
The living soul from sin.
Thus Christ and Herod plainly clash,
And different points uphold;
The one contending for the flesh,
The other for the soul.

2 The fray with Christ did first commence,
About old Herod's wife;
"Depart, (say they,) and get thee hence,
"Or he will take thy life."
The Baptist had already fell
Beneath his fatal blow;
But all his threats could not compel
The Nazarene to go.

3 His answer was, "Go tell that fox,
That I have cures to do,
And I shall keep my present walks,
Till I have travel'd through;
My work on earth shall not be void,
But I shall reign within,

When gnawing worms shall have destroy'd
The glory of the skin."*

4 This subtle fox, now grey with age,
Continues his command,
And threatens us with cruel rage,
Unless we quit the land;
But tho' in number, we are few;
We mean to turn the chase;
For God has many cures to do,
Among the fallen race.

5 He has salvation to present,
To all the souls of men;
And if the fox don't love the scent,
He's welcome to his den;
But if his rage should fly abroad,
And hunters get the smell,
Those civil pow'rs ordain'd of God,
Will chase him into hell.

6 The life of Christ we will adore,
And live as we are taught,
Tho' Herod with his men of war,
Should set the truth at naught;
We'll travel on in peace and love,
And keep our souls from sin,
And seek a glory far above
The glory of the skin.

HYMN XXXI.

Make thy Garden grow.

DESCEND, thou soul-refining power!
Most blest anointing, flow!

* Herod was eaten of worms and died. See Acts xii. 23.

Lord send a sweet reviving shower,
And make thy garden grow.

2 Give life, thou soul-refreshing breeze!
Come fan thy vineyard fair,
That every branch among thy trees,
Some precious fruit may bear.

3 This is the vineyard of the Lord,
Good fruit does much abound;
The wine will make our voices chord,
In sweet harmonious sound.

4 Our Father's hand has set the vine,
And Mother dress'd the same;
Their children drink the pleasant wine,
And bless their Parents' name.

5 How can a thirsty soul decline,
Or make the least delay?
Return and cultivate your vine,
Be faithful while you may.

6 Why stand you gazing at the scene?
Come let your candle shine;
This feast is made by Zion's Queen;
Come taste the heavenly wine.

7 It is a lovely sight, besure,
To see the blooming youth
Forsaking every thing impure,
And serving God in truth.

8 'Tis joy to see them so engag'd,
I love to hear their claim,
To hear them own their parentage,
Pronouncing Mother's name.

9 I love to hear them sound the truth,
And in the work improve;
How Mother does such children soothe,
And nurse them with her love!

10 Gird on your helmet, sword and shield,
And on your way progress;
Before you lies a fruitful field,
Behind, a wilderness.

11 Press on, press on your way with speed,
And never look behind;
A crown hangs ready for your head,
A kingdom you will find.

12 A blessed work before us lies,
And Father has in store
A crown of life, the richest prize
That ever children wore.

HYMN XXXII.

The faithful few.

GO search the whole creation,
And trace the world around,
See if in any nation,
A people can be found,
Whose doctrine and behaviour
Is honest just and true,
Who live like Christ the Saviour,
Who are the faithful few.

2 To draw the perfect likeness
Of God's beloved few,
With justness and exactness,
Is more than I can do;
But give me leave to mention
Those virtues which excel,

Which grace the new creation,
Where God delights to dwell.

3 Upright in all their dealing,
And just in every case,
A friendly tender feeling
For all the human race:
They follow Christ's example,
With all their heart and mind,
Like children mild and simple,
Long suff'ring meek and kind.

4 In love they are united,
They serve the Lord with zeal,
While others are invited
To share the bliss they feel:
Their love cannot be mixed
With that which leads to sin,
Nor is it solely fixed
On self's beloved kin.

5 An interest they inherit,
That strangers do not find,
A watchful prayerful spirit,
A peaceful humble mind;
A thankful heart possessing,
To crosses reconcil'd,
And this insures a blessing
To every gospel child.

6 These are the heirs of heaven,
And thither are they bound;
The likeness here is given,
The people can be found;
With Christ they are partakers,
Tho' form'd of flesh and blood,
And you may call them Shakers,
These people are of God.

HYMN XXXIII.

Union.

O union, what a blessed sound!
It makes our spirits leap,
Because we have this treasure found,
And will forever keep.
Its blessed power does give us strength
To walk the happy road,
And safely lands our souls at length,
In union with our God.

2 Does heaven give a richer grace
To mortals here on earth,
Than union, which will still increase
True love and gospel mirth?
All carnal pleasures sink and fall,
Where gospel union shines,
And never more shall rise at all,
In lovely gospel minds.

3 Come let us labour to increase
This pearl of greatest price,
Which strengthens every other grace,
And makes us truly wise.
Now wisdom may her power display,
And guide our souls along;
But union's what we all must say,
Does surely make us strong.

4 Heaven itself is found·d on
The strength of union's power;
Then let us boldly travel on,
In union every hour.
Eternal wisdom laid the plan,
To save the fallen race,

By two that now in union stand,
Dispensing heav'nly grace.

5 The whole creation now may try
To boast of greater bliss;
But we do know there is no joy
That ever equal'd this.
For peace and union rival all,
That ever yet was given
To any creature since the fall,
For they complete our heaven.

HYMN XXXIV.

The joyful Worship.

COME let our worship now begin,
And though we dance rejoice and sing,
'Tis all in praise to Zion's King,
For grace we have received:
For he has call'd us to this way,
That saves our souls from day to day;
Then we will dance, and even play,
Because we have believed.

2 We love to sing and dance we will,
Because we surely, surely feel
It does our thankful spirits fill
With heavenly joy and pleasure:
Then let each step increase our zeal,
And let our lively spirits feel
Engag'd to do our Saviour's will,
And gain a heavenly treasure.

3 The blessed gospel day is come,
And shine's far brighter than the sun,
And gives us light to travel home
To our blest Lord and Mother:

Then let our love and zeal increase,
And let us dance in love and peace,
And sing that song which cannot cease,
We shall be sav'd forever.

4 We truly know, and we can say,
This is God's only blessed way,
Now manifested in this day,
Of which we are partakers:
Then we will raise our voices higher,
And cry to God with strong desire,
That he would spread that gospel fire,
Which is among the Shakers.

5 Our God will surely hear our cry,
And he will let his arrows fly,
And though the wicked from them try
To flee away in safety,
They shall be smitten to the heart,
And for their sins will surely smart,
Unless they flee into the ark,
That shelters us so safely.

6 For we do know, and tell you too,
The only way that you can do,
To shun that last tremendous woe,
Depart from me, ye cursed,
Is to believe God's only way,
And due obedience to it pay;
For Christ to such will surely say,
Come unto me, ye blessed.

HYMN XXXV.

Come loving Brethren.

COME all my loving brethren,
And join the solemn song,

And all my loving sisters,
In one united throng;
Ye chosen heirs of Zion,
And subjects of the day,
Sound forth a song of praises
To him that leads the way.

2 The way of God is holy,
Reveal'd unto the just,
Hid in a cloud of glory,
From mortals in the dust:
The guilty sons of Adam
From Eden are debar'd,
And by the heirs of glory,
Their works are all abhor'd.

3 The crosses we encounter,
While we are on the way,
Are nothing worth regarding,
In this redeeming day;
They truly wound the nature,
That must be crucify'd,
That we may have relation
To Jesus and his Bride.

4 These two anointed saviours
Have travel'd on before,
And mark'd the way to heaven,
Whose names we will adore;
And now the way is open,
For us to travel on,
And through our little crosses,
We cheerfully will run.

5 How lovely is the treasure
Of everlasting life,

To such as hate the pleasure
Of carnal man and wife!
Ten thousand souls have waited
To see the happy dawn;
But fell into a slumber,
Before the second morn.

6 Ten thousand lovely martyrs,
Whose blood has stain'd the ground,
Now risen from the altar,
Have join'd the solemn sound;
In everlasting praises;
Unto the King and Queen,
Who truly emanated
From the eternal Twain.

HYMN XXXVI.

Pure Love.

PURE love is the gift we'll improve,
Because 'tis the best that is given;
Christ tells us his Father is love;
Pure love is the offspring of heaven;
Pure love is the height of all bliss,
A treasure that Mother has given;
Dear Mother we thank thee for this,
'Tis comfort, 'tis joy, it is heaven.

2 Pure love is the robe and the crown,
By which all mankind may discover,
That all true believers are known,
And known by their love for each other.
Pure love is the true living bread,
Pure love is the heavenly manna;
With this the bright angels are fed,
And those that obey Mother Anne.

3 Pure love is the sap of the vine,
By which all the branches have flourish'd;
'Tis holy, 'tis pure and divine,
By this true believers are nourish'd;
'Tis glory, 'tis heaven indeed,
This excellent gift to inherit;
By love we can always proceed,
And conquer the opposite spirit.

4 Pure love of the heavenly kind,
Anointed Christ Jesus the saviour;
Pure love to the race of mankind,
Appeared in all his behaviour.
'Twas love that induc'd Mother Ann
To venture across the wide ocean,
Pure love unto God and to man,
For Mother possess'd a large portion.

5 In love, Mother taught us the way;
Pure love did our spirits awaken;
By love we're compell'd to obey;
By love we have evil forsaken:
Pure love is the life of the soul;
Pure love is the fruit of the spirit,
A bond that encircles the whole
Of those who the kingdom inherit.

6 Pure love is the heavenly prize,
Pure love is the pearl and the treasure;
And those that possess it are wise,
Because it abideth forever:
Pure love is beyond all compare,
It softens our sorrows and trouble;
Dear Mother, let me have my share,
But pray let my portion be double.

MILLENNIAL PRAISES.

PART IV.

HYMN I.

The Seasons.

YE faithful souls, unite and sing,
The precious fruits the seasons bring,
On the true gospel field!
Now in this great redeeming year,
We see the second crop appear,
And every grain, in the full ear,
A hundred fold does yield.

2 In every perfect seed, we see
Two distant parts in one agree,
To yield a perfect growth;
And while we stand between the two,
The seasons past we can review,
And what this seed has passed through,
Till ripen'd in them both.

3 On Abram first the promise fell,
But all his sons could never tell
What fruit this seed would bring:

From age to age, a chosen few
Believ'd the promise to be true;
But there it lay, and never grew,
Till the reviving spring.

4 Christ was the first of Abram's seed,
In whom the righteous world indeed,
Its first full growth began;
Of death and hell he burst the bands,
Fulfil'd his Father's great commands,
And now a perfect pattern stands,
To every child of man.

5 This grain of wheat consents to die,
And in the earth three days to lie,
A future crop to bear:
The sowers now go forth and sow
This precious seed, where e'er they go,
Assur'd when Christ shall rise and grow,
He'll root out every tare.

6 The children of the wicked one,
Perceiving all their hopes were gone,
If Christ should take the lead;
Where ever Christ in word they found,
His subjects they in bundles bound,
And burnt the flesh, or scorch'd the ground;
But could not hurt the seed.

7 To distant vales the Woman fled,
And there remain'd the same as dead,
Near thirteen hundred years.
By human tongue it can't be told,
How the good seed, for ages, roll'd
Through the dark fall and winter cold,
Till quick'ning spring appears.

8 The frozen world began to thaw,
When *Fox* reveal'd that hidden law,
Which breaks the tyrant's chain.
The powerful truth that works within,
Ordain'd to save the soul from sin,
Found many friends of distant kin,
And form'd a num'rous train.

9 All human forms the *Friends* disclaim,
And every proud aspiring name,
They level with the dust:
No tithes they pay, no oaths they swear,
And neither arms nor office bear;
But still the life of sin they spare,
In one beloved lust.

10 In France the work does next appear,
And thousands hail the coming year,
Through the astonish'd land:
For Christ to come, aloud they pray,
Distress'd they fall and faint away,
And rising cry, O glorious day!
The kingdom is at hand.

11 When those refreshing showers clos'd,
The precious seed of promise rose,
In the appointed soil;
Now in the truth's united heat
The second crop grows up complete,
Till Jesus finds a helper meet,
First fruit of all his toil.

12 Soon like a sheaf, believers stand,
All bound together in one band
Of perfect love and peace:

Now drums may beat, and cannons roar,
They cannot stop the gospel sower,
She reaches fair Columbia's shore,
With all her rich increase.

13 For many years, this little sheaf
Has caus'd the world much pain and grief,
To see it grow and spread;
Still working through their strongest fence,
It shakes their boldest confidence,
To see so many men of sense
Own Mother as their head.

14 Now language fails to paint the scene,
That separates the foul and clean,
And forms the heavenly man;
The plow, the sickle and the flail,
Makes every fleshly kindred wail,
And every heart must surely fail,
Before the gospel fan.

15 From east to west the truth has run,
And here the harvest is begun,
Through gospel faith and zeal:
Now, while we take the slightest view
Of what the truth has brought us to,
And think what good may yet ensue,
How thankful must we feel!

HYMN II.

The Day long prayed for.

THE prophets they look'd for the day,
So long conceal'd from man,
Which enter'd in, to purge out sin,
By Christ thro' Mother Ann:

How many in sorrow,
Long pray'd for the day,
For Christ the Redeemer,
To open the way!

2 The Patriarchs, with many marks,
Have figur'd out the way
While priests and kings, above all things,
Have long'd to see the day:
The day at a distance,
By faith they discern;
But never could reach it,
Its blessings to learn.

3 The awful fate of rich and great,
Prophetic pens employ'd;
An image bright, of lofty height,
A little stone destroy'd:
And thus was prefigur'd
Old Babylon's fate,
By dreams and by visions,
As prophets relate.

4 This little stone has greatly grown,
And ever will increase;
It is cut out, and will, no doubt,
Bring righteousness and peace:
This stone from the mountain,
Cut out without hands,
Will yet subdue nations,
And break many bands.

5 No mortals saw this hidden law,
So far beyond their sphere;
It was conceal'd, till Christ reveal'd
In whom he did appear:

The regeneration
Was quite out of sight,
'Till our blessed Mother
First brought it to light.

6 This work divine, will ever shine,
And fill the earth with joy;
And fallen man, shall see the plan,
That will his lust destroy:
Fierce judgments are rolling
On pride sin and lust,
And proud haughty mortals
Must sink in the dust.

7 On Zion's ground, no sin is found,
No evil there can dwell,
And sinners must forsake their lust,
Or they are doom'd to hell:
Away with all evil!
Away with all lust!
'Tis by a just sentence,
Condemn'd and accurs'd.

8 More thankful we are call'd to be,
Than suff'ring saints of old,
Who cry'd in pain, for Christ to reign.
As he had often told:
The way of redemption,
From them was conceal'd;
But now to Believers,
The work is reveal'd.

9 This little flock, upon the rock,
Triumphantly may sing,
And fill their days, in songs of praise;
For Christ is now their King:

How great are our blessings!
How great is our day,
Which shows us so clearly,
The strait narrow way!

HYMN III.

The Hidingplace.

HAIL precious truth! thou living way,
Reveal'd in this last burning day!
Hail thou pure gospel righteousness,
In which I've found a hidingplace!

2 In the first man, by sin I fell,
And lay expos'd to death and hell;
And while his nature was my guide,
I found no place where I could hide.

3 While flesh and sense I try'd to please,
My inner man could find no ease;
The light of God my soul did chase
From every carnal hidingplace.

4 I heard how Christ for sinners bled,
And to his bloody wounds I fled,
And in his free imputed grace,
I hop'd to find a hidingplace.

5 While inward guilt my soul did burn,
I search'd through every crook and turn;
But wooden cross, and wounded side,
Was not the place for me to hide.

6 While with temptation overcome,
My faith was shook, my soul was dumb,
And some new flood, in every case,
Would overflow my hidingplace.

7 At length my troubled soul began
To find the living truth in man;
And when I did the truth embrace,
I quickly found a hidingplace.

8 With living saints I did unite,
And brought my evil deeds to light,
And saw the Church, with open face,
To be my only hidingplace.

9 That Church where every thing is new,
That holy Church that's built on Two,
Between the Spirit and the Bride,
I've found a place where I can hide.

10 This secret place, so pure and clean,
By carnal eyes was never seen,
And death and hell may stop their chase,
They cannot find my hidingplace.

11 The wicked world may rage around,
But here I am, both safe and sound,
Hid from the persecuting race,
Who cannot touch my hidingplace.

12 Glory to God, for such a plan!
That I can hide in the new man,
Where trees of life on either side,
Afford a shade for souls to hide.

13 Should hell's infernal legions rise,
To drive me hence beyond the skies,
I'll seek no other part of space,
But keep in Christ, my hidingplace.

14 Beyond the stars let *Calvin* fly,
And *Luther* soar above the sky,
I covet not their ranges wide,
While in the truth my soul can hide.

15 Those who the cross of Christ do bear,
His hidden life begin to share,
And when they've run th' appointed race,
They'll meet in the same hidingplace.

16 While by the truth that works within,
Christ saves his people from their sin,
His sheep he'll from the goats divide,
And in his fold forever hide.

HYMN IV.

Christ is come ; Alleluia !

THIS solemn sound, what can it be?
It is the trump of jubilee ;
Lo, Christ is come, on earth he reigns,
Ye captive souls, break off your chains.

2 Let bloody wars forever cease,
And let the nations live in peace ;
E'en let the warlike Indian Chief
Come flying with an olive leaf.

3 The rising sun, how bright and clear!
Here all the works of man appear,
And all who love the op'ning day,
May put their evil works away.

4 Let drunkards, swearers, liars, thieves,
Now on the Son of God believe,
Confess their sins and right their wrongs,
Subdue their lusts and rule their tongues.

5 The base, the fleshly and obscene,
May wash their garments white and clean,
Take up their cross meek as a child,
And keep their conscience undefil'd.

6 The lawyer now may take his rest,
We have a law within our breast;
While all unite like peaceful doves,
Each as himself his neighbour loves.

7 The work of Christ is now begun,
Which joins his people all in one;
Since cords of love so strongly draw,
Believers want no other law.

8 Altho' the work appears so strange,
Its subjects show a happy change;
And when you see the fruits they bear,
Call them deceivers if you dare.

9 These precious fruits will stand the test,
Since Christ is by his saints possess'd,
And all the world will have to say,
This is his great and last display.

HYMN V.

Christian Deeds and Names.

THRO' the blessed Son of God,
First the Word was spread abroad;
Tho' at first receiv'd by few,
Still it multiply'd and grew:
Persecution raged sore,
This increas'd it more and more,
Forc'd the Christians to declare
What a cross they had to bear.

2 Sin in others they condemn,
As their Master did in them;
And in living like their head,
Show'd how others must be led.

Thro' the nations swift they ran,
Preaching up the Son of man,
Till the one despised name
Set the world all in a flame.

3 Soon the true unerring light
Rose to its meridian height,
And tho' perfect in the male,
All its glory had to fail;
By degrees the Sun descends,
Till his light and glory ends;
And the man of sin, again,
Ushers in his doleful reign.

4 O, how dark the world appears,
Through the long prophetic years,
Till the second heir is born,
Light of the last blessed morn!
Now the living Word returns,
In the *Daughter*, lo, it burns!
Burns the world with double heat,
Since two blazing fires meet.

5 By the Man's example led,
Woman to the flesh is dead,;
And when both together rise,
How the blessed gospel flies!
To and fro the Shakers run,
Thro' the *Daughter* preach the *Son*,
Set the world all in uproar,
Greater than it was before.

6 Wicked men with Christians fought,
While they liv'd as Jesus taught;
Now when Christ again is born,
Shaker is the name of scorn.

All the world with Christians bear,
When their wicked works they spare,
Every class the name can suit,
'Tis a term of great repute.

7 Christian emp'ror, christian king,
Christian laws and every thing;
Christians of the blackest crimes,
Suit the doctrine of the times;
Christian whore, and christian thief,
Christians all of sinners chief;
Only men of honest fame,
Are unworthy of the name.

8 But the world will always shun
Names where righteous deeds are done:
Such as bring forth gospel fruits,
Such the name of Shaker suits.
Worldly saints with all their zeal,
This low name will never steal;
Yet their spirits all must bow
At this name so hateful now.

HYMN VI.

Carnal Professors.

SOME carnal professors, by antichrist led,
Think Jesus has suffer'd in their room & stead
And vainly expect to be sav'd from their loss,
Because a great Saviour has dy'd on the cross;
With this expectation in him they will trust,
All cover'd with darkness and living in lust.

2. They show in their faces the mark of the beast,
'Tis so with the people, and so with the priest,

And if we may know them by seeing their fruits,
Then may we not tell them they're worse than the brutes?
From lust and uncleanness they will not abstain,
But in their corruption they choose to remain.

3. The brutal creation, the tame and the wild,
In their generation, are not so defil'd;
For they in that nature, were never so base,
As those who profess to be subjects of grace:
For carnal professors, so grossly deprav'd,
Will live in their lusts and expect to be sav'd.

4. In all their professions, there's strife and debate
And regeneration they perfectly hate;
But still are contented in living such lives,
And plead that 'tis lawful for husbands and wives:
To carnal enjoyments they still are inclin'd,
And so will continue while led by the blind.

5. Those antichrist teachers who walk in disguise,
Will always the meek and the lowly despise;
They think a profession will answer their turn,
But tell them the truth, & they quickly will spurn
The life of chaste virgins they cannot endure,
Because it is holy unspotted and pure.

6. Ye carnal professors, whose works are unclean,
In all your deception you're openly seen;
And now, to deal plainly, the truth we declare,
With all your profession, you're naked and bare;
Your cloak is too short, tho' you swell in your pride
Your works of uncleanness you never can hide.

7. The former creation for sin has been curs'd,
And past generations all blinded by lust;
But God in his mercy to man so deprav'd,
Did promise to show him a way to be sav'd;

But never intended, though formed of dust,
That he should be saved while living in lust.

8. But such as are saved must lead a new life,
And quit that relation of husband and wife;
The pleasures of nature, ambition and pride,
And carnal desires must all be deny'd:
By brethren and sisters, they all must be known,
And these are the children the Father will own.

9. And glory to Jesus, the way is now pav'd,
And all who are willing, may come and be sav'd
From every blind leader, false prophet and priest
And all such as carry the mark of the beast;
From lust and corruption their souls may be freed
And wholly redeem'd from the bond woman's seed.

HYMN VII.

The Testimony of a Believer.

MISTAKEN souls, who make your boast
About the word of God!
Without the quick'ning Holy Ghost,
You're but a lifeless clod;
Since by the letter, you can say,
You know the work of God,
While in the strait and narrow way,
One step you never trod.

2 As you are now, so once I was,
But now by grace, I am
A living soldier of the cross,
A foll'wer of the Lamb.
My faith and works I will not hide,
But honestly confess,

That Christ is my unfailing guide,
In truth and righteousness.

3 The lawless flesh I do abhor,
And daily crucify;
And this shall perish in this war,
But I shall never die.
With him that's raised from the dead,
From sin and death I rise,
And through my soul his life is shed,
As the old Adam dies.

4 Since this vain world is not my friend,
To help me on to God,
Their way to me is at an end,
However plain and broad.
Now self-denial is the stake,
By which I daily steer,
Since I for Christ all things forsake,
The way of God is clear.

5 The Dragon now may vent his rage,
And his commandments plead,
But an eternal war I wage,
Against the serpent's seed;
And while his poisonous head I bruise,
Christ's sufferings I shall feel;
But all the life that I can lose,
Is only in my heel.

6 The saints can be no longer hid,
They now begin to reign,
And walking now as Jesus did,
Here Christ appears again.
Let hypocrites demand a sign
Of this illustrious day;

Behold the saints in order shine,
Along the narrow way.

HYMN VIII.

Come and welcome.

COME, ye sinners, come and welcome,
'Tis the last and final call,
Christ the Saviour now is ready
To receive you, one and all:
Come and welcome, come and welcome,
Welcome to his judgment hall!

2 Come, your blackest crimes confessing,
And be saved from your loss,
Learn the young disciple's lesson,
Part with all as dung and dross:
Jesus Master, Jesus Master,
Bids you welcome to his cross.

3 Will you stand the fiery trial,
And the gospel call obey?
Take the road of self-denial,
Live to God, both night and day:
Come and welcome, come and welcome,
To this new and living way!

4 When the thorny way grows rougher,
Then we know that all is well;
What old Adam has to suffer,
Men nor angels cannot tell;
But he's welcome, but he's welcome,
Welcome to the pains of hell.

5 Faithful souls, keep on your travel,
Struggle through th' enchanted ground;
Fight the world, the flesh and devil,

Soon you'll hear the joyful sound,
Come and welcome, come and welcome,
Welcome to th' unfading crown!

HYMN IX.

The Gospel Day.

WE read in sacred pages,
What God ordain'd of old;
Concerning future ages,
The prophets have foretold;
And now the day, which they did say,
Would bring the great Messiah,
Is usher'd in, to burn up sin,
Like chaff in flaming fire.

2 How many souls have waited,
All anxious for the day,
And in their prayers related
How Jesus taught to pray;
"Thy kingdom come, thy will be done
"On earth as 'tis in heaven:"
Thus they did pray, from day to day,
And thought their sins forgiven.

3 The kingdom now advances,
The great Messiah reigns,
And virgins join in dances,
On Zion's blissful plains;
How happy we, who live to see
The glorious day increasing! [thanks,
Give thanks, give thanks, give thanks, give
Be thankful without ceasing.

4 This kingdom to inherit,
Let's labour to increase

The union of the spirit,
Which is the bond of peace:
Let love invite, and all unite,
And join in sweet communion;
Love brethren, love, love sisters, love,
Love is the bond of union.

5 In Zion's holy mountain,
Is open day by day,
A new and living fountain,
To wash our sins away:
Come enter in, be purg'd from sin,
Come bathe in living waters;
Come brethren, come, come sisters, come,
Be Mother's sons and daughters.

6 To Adam's old relation,
No longer we'll be join'd,
But for our souls, salvation,
We'll leave them all behind:
The gospel's free, why then should we
By fleshly ties be hindred?
Quit brethren, quit, quit sisters, quit
Old Adam and his kindred.

7 When travel brings on trial,
And crosses do abound,
In works of self-denial
Let us be ever found;
Dont fear the cross, 'twill bring no loss,
The crown is worth obtaining;
Strive brethren, strive, strive sisters, strive,
The battle's worth the gaining.

8 The way of free salvation,
Is now proclaim'd abroad.

And souls may find relation
Unto the work of God:
Come old and young, let every tongue,
Now sing with exultation;
Sing brethren, sing, sing sisters, sing,
Come sing of free salvation.

9 Let peace and love and union,
Now circulate around,
While angels in communion,
Re-echo back the sound;
We will increase, in love and peace,
We'll live in sweet communion;
Live brethren, live, live sisters, live,
Forever live in union.

HYMN X.

Awake! Awake!

AWAKE! awake! thy strength put on,
The call is now to every one,
Let every gospel sword be drawn,
And conquer every evil;
The faithful soul can sleep no more,
While the vile children of the whore,
By day and night around us roar,
Inspired by the devil.

2 The fire of Zion burns within,
To search out every secret sin,
And purge away each filthy stain,
That's by the flesh begotten;
The fire of hell now burns without,
Which makes it hot all round about,
And these two fires will not go out,
'Till all is burnt that's rotten.

3 Awake! awake! arise and shine,
Since two great fires their force combine,
To loose the bands that round us twine,
And burn all base desires;
Then while the serpent's nature roasts,
And sin is burning from our coasts,
We'll glorify the Lord of hosts,
And praise him in the fires.

4 Awake! awake! now is your day,
To purge the dregs of flesh away,
In Sodom's plains no longer stay,
Make haste, look not behind you!
Awake! arise! come on with speed,
And let your captive souls be freed,
And be the woman's faithful seed,
And hell can never bind you.

5 Awake, come on, and do not fail,
Tho' men and devils round you rail,
And draw with their infernal tail,
The stars of the old heaven;
For we their pleasures do deny,
And on the power of God rely,
And that pure treasure do enjoy,
Which to the saints is given.

6 Awake, once more, I say, awake!
And every cursed fetter break,
The devil world and flesh forsake,
Let truth your souls inspire;
Arise, ye virgins, trim your lamps,
And on the flesh with vengeance stamp,
And rush on Gog's infernal camp,
And set the world on fire.

HYMN XI.

The Destruction of Gog.

(See Ezekiel xxxix.)

GOD's trumpet sounds, rise and behold
That burning day, so long foretold,
When wicked Gog, that reprobate,
Should meet his everlasting fate.
On Israel's mountains he did rise,
And glory'd in his painted skies;
But now his pride and glory's stain'd,
According to the height he gain'd.

2 This covering beast, this man of sin,
In room of Christ did enter in,
And fix'd his throne exceeding high,
'Till ev'ry pow'r he could defy:
But hark! the Lord of hosts does say,
The time is come, this is the day;
Behold 'tis done and Gog must roast,
The flame has seiz'd his cursed host.

3 He's fallen in the open field,
He's lost his buckler and his shield,
His staff, his helmet and his bow,
Are taken from him at a blow;
He's rob'd and spoil'd of all he had,
He lies defenceless and I'm glad,
That Israel's sons for seven years,
May burn his arrows and his spears.

4 The useful forest now they spare;
Nor cut one stick of timber there,
For other fuel there's no room,
'Till all Gog's weapon's they consume;

The blooming fruit tree now takes root,
And in its season yields its fruit,
While instruments of sin and shame,
Alone are given to the flame.

5 The hosts of Gog have labour'd hard
To gain the spoil, but are debar'd,
And after all their toil and sweat,
A place of graves is all they get;
Into one place they now must sink,
And stop the passage with their stink,
Their scent arises like a fog,
Till all unite and bury Gog.

6 When every fowl and savage beast,
Of the vile flesh have made a feast,
Each Israelite must lend a hand,
To purge the fragments from the land;
And who a single bone shall find,
Must plainly mark it with a sign,
Till buriers come without delay,
And take the cursed thing away.

7 No cover'd fragments passed by,
But every thing must open lie,
Till nothing that to Gog pertains,
Is left on Zion's lovely plains.
Thus while the saints the flesh abhor,
In chariot, horse and man of war,
And while God's power vain self destroys,
The city's call'd a place of noise.

3 In every thing that men possess,
The flesh claims something, more or less,
To which they pay undue regard,
Which makes the way of God seem hard;

Tho' some despise and hate the whore,
Yet they may have some Goggish core;
But God in truth cannot be known,
Till we have bury'd every bone.

9 Such are the souls whom God has chose,
Where there's no need to stop the nose,
No selfish work, no stinking smell,
But all alive and doing well;
And just as fast as they unite,
God's holy name is brought to light;
And when from each old self is gone,
All men shall know the holy one.

HYMN XII.

The Shakers.

WHEN the Lord in ancient days,
Set Mount Sinai in a blaze,
O, the trmpet's awful sound!
How it shook the solid ground!

2 When the burning flames appear'd,
Guilty rebels shook and fear'd;
Now we see a hotter blaze,
Kindled in these latter days.

3 Now the flame begins to run,
Now the shaking is begun,
He that gave creation birth,
Shakes the heavens and the earth.

4 Tho' the wicked stand and mock,
They shall not escape the shock;
All the world will have to say,
Shaking is no foolish play.

5 Shaking here, and shaking there,
People shaking every where,
Since I have my sins confess'd,
I can shake among the rest.

6 We'll be shaken to and fro,
Till we let old Adam go;
When our souls are born again,
We unshaken shall remain.

7 Some will boldly try to stand,
But the Lord will shake the land;
Sinners who shall dare rebel,
Will be shaken into hell.

HYMN XIII.

The Reapers.

IN the season that is past,
We have heard a solemn blast,
Trumpets sounding through the land,
Lo, the harvest is at hand!

2 Thousands cry with all their might,
See the fields already white!
Gracious Lord! the reapers send,
Let the world come to an end!

3 Truly God has answer'd prayer,
He has sent his servants here;
Only cast your eyes around,
See the reapers on the ground!

4 Jesus has a chosen band,
Who begin to reap the land;
Thousands more are coming on,
Soon the harvest will be done.

5 Now we have our soul's desire,
Ministers like flames of fire;
What has brought these torches here,
But to burn up every tare!

6 Now the flames are kindled round,
Let no soul be idle found;
Now's the time to burn your sin,
Each may cast his bundle in.

7 Never fear, the precious wheat
Can't be injur'd by the heat;
When the tares are burnt away,
Then will come a gathering day.

8 Reaping is a sweet employ,
Harvest is a time of joy;
Leap, my soul, with holy mirth!
God will surely reap the earth!

HYMN XIV.

All Men cannot receive this Saying.

ALL ancient historians record,
The glory that some have obtain'd,
Who their carnal natures abhor'd,
And from its vain pleasures abstain'd;
Their favor was anxiously sought,
By all royal virgins and queens,
From whom they obtained the lot,
To stand as their constant guardians.

2 No favorite person was chose,
This dignify'd office to fill,
But on equal terms they propose
That honor to who ever will;

Yet none could arise to this grade,
Or in the Queen's presence appear,
Till they had a sacrifice made
Of that which is counted most dear.

3 Allur'd by the charms of the place,
All men would the palace prefer;
But when they consider'd the case,
Concupiscence stood as a bar:
It seem'd like an end to their joy,
To have this dire enmity slain;
Yet some would the surgeon employ,
This high post of honor to gain.

4 A temporal crown to procure,
If such was the pain and distress,
What will not the faithful endure,
The kingdom of God to possess!
For heaven it cannot seem hard,
To leave a corruptible den,
Since queens from their presence debar'd
All who were not eunuchs of men.

5 The gospel is open and free,
For every lost soul to come in;
But by an eternal decree,
It shuts out the nature of sin:
So when this last sentence comes out,
All people must certainly know,
Beyond contradiction or doubt,
The law in the members must go.

6 All could not this saying receive,
Till Christ was reveal'd in this day;
But now the whole world may believe,
And put their uncleanness away:

For God has no other decree,
In which we can certainly trust,
But such kind of eunuchs to be,
As truly are sav'd from all lust.

7 Some finding their souls are at stake,
Their trouble all centers in this,
That they must their pleasures forsake,
Or heaven eternally miss;
For Ba-al they no longer plead,
Nor fly to the castrating knife,
But make themselves eunuchs indeed,
By living Emmanuel's life.

8 This only salvation from sin,
Has long from the nations been hid;
But all are now call'd to come in,
Who in former ages were bid:
Ye maimed, ye halt, and ye blind!
We say, will you now be made whole?
Cast all your vain pleasures behind,
And flee for the life of your soul.

9 No longer in nature repose,
Nor think that the cross you can shun,
Lest this invitation should close,
And you be forever undone.
The darkness is passing away,
Ye hypocrites tremble and fear!
For now comes the last burning day,
Your nakedness now must appear.

10 The Bridegroom has come with a shout,
And issu'd his final command,
That all the unclean be cast out;
Then none but the eunuchs can stand:

These furnish the wedding with guests,
However despised and mean,
Who all in white linen are dress'd,
And joyfully wait on the Queen.

HYMN XV.

There are Eunuchs.

IN ancient days, the scripture says,
That lust was so despised,
To get a name of better fame,
Some chose to sacrifice it:
For their distaste to things unchaste,
Great princes sought their favour,
To guard the place from actions base,
And all unclean behaviour.

2 Bed chambers were their constant care,
Hence they obtain'd their title,
Which simply means, female guardians,
Who every passion bridle.
Such foes to lust, when put to trust,
Were faithful in their station,
And by their fruit gain'd such repute,
They almost ruled the nation.

3 From eunuchs then, tho' made of men,
Much light and truth descended,
Since by that line, God did foresign
The work which he intended.
By all the wise, who virtue prize,
The name was still revered,
Till in that name the substance came,
And Christ himself appeared.

4 Hence from his throne he then made known
The way of self-denial,
And eunuchs were call'd forth to bear
The gospel's fiery trial:
Lust-hating men were chosen then,
Unto a work still greater,
And their employ was to destroy
The beastly law of nature.

5 He comes again, on earth to reign,
His court is now erected,
A mansion sure, for virgins pure,
Where they can be protected;
While eunuchs clean, are their guardians,
His glory in the center,
No lustful man, then ever can
His sacred chambers enter.

6 Tho' men of wit, search sacred writ,
And read the lifeless letter,
And rack their sense with vain comments,
It never makes them better.
The case is plain, who now shall reign,
The elder or the younger?
And who shall be the sapless tree,
The eunuch or fleshmonger?

7 Ye, who were led from nature's bed,
Like bullocks to the slaughter,
You have a name of better fame,
Than that of son or daughter;
Your root, we know, will spread and grow,
Sap'd with the Holy Spirit,
And none but these green olive trees,
Christ's Kingdom shall inherit.

HYMN XVI.

The Soldiers of Christ.

THE King of kings and Lord of hosts,
Has blown his trumpet in our coasts,
And round his standard now appears
A valiant band of volunteers;
Their loins are girt, their feet are shod
With the unerring truth of God,
And by the truth they now begin
To overthrow the man of sin.

2 Against the foe they now advance,
Each with his bow and glitt'ring lance,
And though they're friends to all mankind,
They crucify a carnal mind;
They spare no idol, great nor small,
But pass one sentence on them all,
And cut and slash on every hand,
To purge all evil from the land.

3 They're well equipt with gospel arms,
And make no peace on any terms,
Nor with the flesh will stand to treat,
But strike at every lust they meet;
They will admit no vain excuse,
To let one vile affection loose,
But bind the captive fast in chains,
While one flesh-pleasing tie remains.

4 Now every soul that would do right,
Is welcome to enlist and fight;
These weapons of victorious truth,
Are for the aged and the youth;
No soul of man does God exclude
From hating sin and doing good;

And in such souls, we do maintain,
The God of truth will ever reign.

5 While living truth, like burning coals,
Is purging evil from our souls,
We know we are in him that's true,
And what he says we freely do:
The empire of eternal bliss,
Has its foundation laid in this,
And all who gain this holy ground,
With everlasting life are crown'd.

HYMN XVII.

The Journey to Canaan.

THE old Israelites knew
What it was they must do,
If fair Canaan they ever possess'd,
That they must keep in sight
Of that pillar of light,
Which then led to the promised rest;
That their camps on the road,
Could not be their abode,
But as oft as the trumpet should blow,
Then all glad of the chance
For a further advance,
They must take up their baggage and go.

2 I am thankful indeed,
For that heavenly lead,
Which before me has hitherto gone,
For that pillar of love,
Which still forward does move,
And which gathers our souls into one,
While the sin-hating throng
Are advancing along,

Into closer communion they flow;
And now all who would stand
On the promised land,
Let them take up their crosses and go.

3 Here the way is all new,
As it opens to view,
And behind is the foaming Red Sea;
So that none need to speak
Of the onion and leek,
Or to talk about garlics to me;
I'm engag'd in pursuit,
And must have the good fruit,
Which in Canaan's rich vallies does grow;
And tho' millions of foes
Should rise up and oppose,
I will take up my cross and will go.

4 Although scatter'd around,
On this wilderness ground,
With good manna awhile we've been fed;
But this won't always do,
We must rise and go through,
And must have the unleavened bread.
Now the morning does dawn,
For the camps to move on,
And the priests with their trumpets do blow,
At the sound of the trump
I am ready to jump,
And for one I'm determin'd to go.

5 Altho' some in the rear,
Should preach terror and fear,
And complain of the trials they meet;
Tho' the giants before,
With great fury do roar,

I'm resolv'd I will never retreat:
We are little, tis true,
And in number are few,
And the sons of old Anak are tall;
But while I see a track,
I shall never look back,
But go on at the risk of my all.

6 For on Jordan's near side,
I can never abide,
And no place of repose I can see,
Till I come to the spot,
And inherit that lot,
Which the Lord God will give unto me:
It is union I seek,
With the pure and the meek;
So an end to all discord and strife,
Since I've fixed my eyes
On the heavenly prize,
I'll go on at the risk of my life.

7 If I'm faithful and true,
And my journey pursue,
Till I stand on the promised shore,
I shall thankfully see
What a blessing to me,
Was the mortifying cross which I bore:
Then as loss is my gain,
I will never complain,
But as long as I'm able to crawl,
With the resolute few,
Who resolve to go through,
I will suffer the loss of my all.

8 All my honor and wealth,
And my pleasure and health,

I am willing should now be at stake,
And if Christ I obtain,
I shall think it great gain,
For the sacrifice which I shall make.
When I all have forsook,
Like a bubble 'twill look,
From the midst of a glorify'd throng;
O then let us agree,
And from bondage be free,
And to Zion be moving along.

HYMN XVIII.

The Jubilee.

THE year of Jubilee is come, Alleluia!
The slaves are now returning home,
And prodigals are gath'ring in,
Confessing and forsaking sin.

2 We've heard the second trumpet sound,
Which calls us to this holy ground;
Now Christ is come, the Prince of peace,
Henceforth let wars forever cease.

3 When first in man the Lord was sent,
As we are told, the veil was rent;
Now in the woman Christ appears,
The veil of flesh away she tears.

4 As disobedience first began
In Eve, the second part of man,
The second trumpet could not sound,
Till second Eve her Lord had found.

5 And now a mother she can be,
And usher in the Jubilee;

And now the twain are join'd in one,
Completing what the Lord begun.

6 Tho' mortifying unto man,
Christ has appear'd in Mother Ann;
And since they twain together meet,
New sons and daughters they beget.

7 And now the pris'ner quits his chains,
Since Christ in male and female reigns;
Now in this land of liberty,
We'll sing the blessed Jubilee.

8 We'll sing the year of our release,
And labour daily to increase;
We'll sing the love of God to man,
Through Jesus Christ and Mother Ann.

9 While we pursue the heavenly prize,
Which God has treasur'd for the wise,
O, may we not forget that name,
From whence our life and freedom came!

10 Let us rejoice and hail the year,
And cast away all slavish fear,
Since Zion's children may be free,
Now in this year of Jubilee.

HYMN XIX.

The Kingdom of Peace.

COME, ye that walk the narrow way,
That live in peace from day to day,
Lift up your eyes and look around,
Behold the wonders that abound!
If once we trace the nations through,
What scenes of horror we can view!

In truth, our eyes can now behold,
What Christ the Son of God foretold.

2 The voice of war, an awful sound,
Has gone through all the nations round;
Contending kingdoms rage and roar,
The like was never known before.
But while the nations thus contend,
And kingdoms into pieces rend,
The Prince of peace in Zion reigns,
Where peace and quietness remains.

3 His Kingdom is remote from sin,
And many souls have enter'd in;
From wars and bloodshed they retreat,
And in this Kingdom find a seat.
Here is an end of war and strife,
Here we can live a quiet life;
No carnal weapon, sword nor spear,
Within this Kingdom does appear.

4 Here peace and union bear the sway,
And tyranny is purg'd away;
No bloody monarchs here remain,
Nor can a haughty tyrant reign.
The Lord of lords, and King of kings,
Has overturn'd created things;
And when he gives a final call,
All other kingdoms then must fall.

5 In vision, ancient prophets saw,
While under the Mosaic law,
The Kingdom which we now possess,
Its glory and its blessedness;
And many righteous souls did pray,
And look towards this latter day,
When God would wipe away their tears,
And Christ should reign a thousand years.

6 The time is come, this is the day,
For which so many long did pray ;
And we possess that blessed peace,
Which will eternally increase.
The watchmen now see eye to eye,
According to the prophecy ;
In union they can join and sing,
And sound the praises of their King.

7 Here in this Kingdom, we can see
The lion and the lamb agree ;
No prowling wolves can here destroy,
Nor mar the peace which we enjoy ;
Ferocious creatures once so wild,
Have here become so meek and mild,
Like harmless sheep they can be fed,
And by a little child be led.

8 Awake, my soul, thy zeal increase,
Since thou art call'd to share this peace,
Since in this Kingdom thou art blest,
With such a place of peace and rest,
Be faithful in thy lot and place,
And every gift of God embrace,
And faithfully support thy share
Of all that thou art call'd to bear.

9 This Kingdom will forever stand,
Its fame extend through every land,
And all mankind shall know and fear
The Prince who is the Ruler here.
Hail mortals, hail the dawning day !
Your carnal weapons put away,
Let all your vain contentions cease,
And welcome in the Prince of Peace.

HYMN XX.

The Kingdom of Glory.

THE Kingdom of glory, for ages conceal'd,
Ordain'd by the Father, by Mother reveal'd,
Is fill'd with good subjects, both holy and pure,
And all its bright mansions forever endure:
With songs of rejoicing our voices shall ring,
While this blessed Kingdom of glory we sing.

2. No mortals can enter this Kingdom so blest,
While in the corruptions of nature they rest;
But all who their fleshly corruptions shall hate,
May soon have an entrance through this blessed gate:
O let us rejoice that we can enter in,
By truly confessing and leaving off sin!

3. This Kingdom is paved with union and love,
Its founders are mighty, yet meek as the dove;
O Brethren and Sisters, be thankful to God,
That thro' our blest Mother we've enter'd the road
With songs of thanksgiving her praises we'll sing,
And thro' the bright mansions our music shall ring

4. In faith and obed'ence then let us go on,
Till we in the Kingdom a mansion have won;
Within this pure mansion is freedom for all,
Who conquer that nature instill'd by the fall:
The conquest is glor'ous, with joy we will sing,
With loud alleluias the mansion shall ring.

5. Since we are the subjects of this happy dome,
With songs we will honor the Bride & the groom,
Whose patience and labours have open'd the way,
For us to be saved in this latter day:
A blessed salvation our Parents did bring,
Hosannas and praises to them we will sing.

6. The prophets and martyrs have longed to see
The way of salvation, in which we are free,
A myst'ry in wisdom from angels withheld,
In this blessed season to us is reveal'd:
Hosannas and praises now hail the blest day,
For which the good martyrs did earnestly pray.

7. While nations contending, are thirsting for blood
Our souls are increasing in the work of God; [gain
With those who are faithful, that Kingdom we'll
Where peace-loving armies forever shall reign;
And there with good angels, in union we'll sing
Ten thousand hosannas to Jesus our King.

HYMN XXI.

Flesh and Blood cannot inherit the Kingdom of God.

IN vain we call on flesh and blood,
To think on our Creator God,
He never rais'd his thoughts so high,
But like a beast does live and die.

2 He never did God's law obey,
But went his own self-pleasing way,
And his mean passions, wrong or right,
Were still the source of his delight.

3 Yet has this beastly nature stole
God's gracious promise to the soul,
And fondly hopes, tho' he decay,
To rise again at the last day.

4 But now the proper heir appears,
And now begins his awful fears;
His evil days come hast'ning on,
And he must say, My joys are gone.

5 One cheerful smile he cannot raise,
He has no pleasure in his days;
His moon and stars, his light and sun,
Have their contracted circles run.

6 The keepers of his house do shake,
His strong men all their posts forsake;
How dismal dark his windows grow!
His grinding sounds exceeding low.

7 A fraid of that which is on high,
His old desires must fail and die;
Nor can his best musicians charm,
Or drive away his dread alarm.

8 His silver cords are growing slack,
His golden bowl begins to crack,
His broken pitcher will not hold,
His wheel is now exceeding old.

9 The spirit now to God returns,
And he with disappointment burns;
His suit has fail'd—he's lost the cause,
And back he goes to where he was.

10 To his long home he must retreat,
His mourners now may walk the street;
Since God has settled up the score,
The poor old man returns no more.

HYMN XXII.

The carnal Resurrection.

FOR ages past it has been said,
That men for diff'rent ends were made,
And could not know their certain fate,
In this probationary state;

That souls in darkness must remain,
Until their bodies rise again,
And in that day shall every grade
Know for whose service they were made.

2 Come then, ye learned and ye wise,
And tell us how the dead arise;
Of their contents what is the sum?
And with what body do they come?
Your doctrine does the flesh inspire
With pleasing hopé and fond desire;
But carnal flesh is pleas'd in vain,
Unless sound reason say, Amen.

3 Man is a part of nature's chain,
And if his body rise again,
It can no joy to him afford,
If other things are not restor'd:
All needful good did God prepare,
Before he form'd the nat'ral heir,
Then why come back upon the sod,
Without the num'rous gifts of God.

4 All past experience does declare,
He cannot live upon the air;
And if all ages should revive,
In order to be kept alive,
Their vast possessions also must
Come up with them out of the dust;
And equal justice would demand,
That each return to his own land.

5 There, by the resurrection laws,
Must find all nature as it was;
The rays of light, the show'rs of rain,
The plants, the trees, and precious grain.

His new made world must be afloat,
With ox and ass, with sheep and goat;
For what would the old creature do,
Unless all things were made a new?

6 As he must feel an awful lack,
Unless his goods are given back,
How greatly must this earth expand,
To furnish each his house and land,
His posts of honor and applause,
And all he gain'd by nature's laws,
And men and things again restore,
On the same ground they stood before!

7 In *power* and *wisdom* great ones trust,
That they shall rise out of the dust;
But if all those who have deceas'd,
May be alive in man and beast,*
What heavenly wisdom can contrive
To call that *dead* which is *alive*?
And must not truth become a knave,
To say it rises from the grave?

8 Should there be a collection then,
From living beasts and rotten men,
Must it not be, upon the whole,
A wond'rous dwelling for the soul?
When thus array'd in his new suit,
Must he not be in part a brute?
And will good heaven adopt as heir,
A wolf, a tyger, or a bear?

*It is the opinion of the advocates of a carnal resurrection, that though the dead bodies of men may be consumed by, and become substantial parts of beasts, birds, fishes or man-eaters, yet every particle will be collected, and raised up in its original form.

9 Ye men of sense, the scheme repel!
Its first inventer came from hell;
Nor on man's soul was ever palm'd
A heresy so dark and damn'd:
God never did his power apply,
To make a falsehood or a lie;
But always show'd our final good,
Beyond the lines of flesh and blood.

10 Upon the carcase of a swine,
Could unclean spirits once recline;
But there they can no longer sleep,
They have to launch the boundless deep.
Ye living souls, assert your right,
Against this unclean nature fight;
And when from this you fully rise,
Eternal life shall be the prize.

HYMN XXIII.

The Resurrection of the Body.

WE'RE told by great & learn'd divines,
Whose mem'ry in the churches shines,
That some good men of old were bless'd,
As certain pledges for the rest;
That Enoch saw no nat'ral death,
Nor did Elijah lose his breath,
But up to God did soar away,
In their old tenements of clay.

2 Self-preservation may contrive
How men should thus remain alive;
But no such doctrine we can draw
From scripture, or from nature's law:
Beyond the atmosphere, we know,
The strongest whirlwind cannot blow;

And if Elijah rode on this,
How could he reach the seats of bliss?

3 Perhaps no mortal ever knew
Where his old tabernacle flew;
But when from it the spirit fled,
We all must know that it was dead.
Elijah then did never rise
To mansions bright beyond the skies;
But on Elisha he did rest,
With all the gifts that he possess'd.

4 This burning spirit was but one,
And made its last display in John,
To show how God had fix'd his plan,
To take up his abode with man.
When souls are willing to unite,
And follow the most perfect light,
There God him-self assumes the lead,
And such are call'd his chosen seed.

5 Thus we may see the matter plain,
How souls in Christ can rise and reign;
This resurrection will begin
In every soul that dies to sin,
And all who live like Christ their head,
Have truly risen from the dead;
No need of death to win the prize,
Nor need the natural body rise.

6 'Twas thus the saints of old did rise,
They did not soar above the skies,
But when they liv'd as Jesus did,
Their life with Christ, in God, was hid.
For many years the work went on,
And God, and Christ, and saints were one,
Till Antichrist obtain'd his birth,
As God's vicegerent on the earth.

7 Now Christ, they say, to heaven flew,
In that old corps the Romans slew,
And in some distant part of space,
Can yet be seen with open face:
But if the Lord did reassume
The body laid in Joseph's tomb,
The strange account is so obscure,
That of the fact no one is sure.

8 What witness saw him with their eyes,
As from the grave he did arise?
Or when his naked body rose,
Who furnish'd him a suit of clothes?
Why did not all the people see,
And Know, in fact, that it was he?
And if his form was real and true,
How could he vanish out of view?

9 No human body, form'd of clay,
Thro' closed doors could find a way;
But God, by figures, could contrive
To show his Son was yet alive,
His foll'wers were not void of sense,
Yet they were kept in dark suspense,
Till they receiv'd the Holy Ghost,
Upon the day of Pentecost.

10 His Spirit then did them prepare,
His resurrection to declare;
And in one faith, they all could say,
That Christ was with them every day;
But if the story had been true,
That he beyond the skies had flew,
It surely must their words condemn,
When they declar'd he dwelt in them.

11 They still maintain'd that he was one,
And that from them he was not gone;
But if he scal'd the azure blue,
They must have held that he was two:
The Son of God had not a word
Of any doctrine so absurd;
His resurrection power, we find,
Was wholly of a diff'rent kind.

12 He was the first who really rose,
And conquer'd all the Spirit's foes,
And gain'd a true immortal birth,
To rule for God upon this earth.
When other souls receiv'd his faith,
And liv'd his life, and dy'd his death,
They fill'd the same important post,
As temples of the Holy Ghost.

13 If any then had cleav'd the air,
In hopes to find salvation there,
They must have had a fruitless ride,
While Christ did in his Church abide.
Through ages dark, it then remain'd,
That every point the Spirit gain'd,
Should be preserv'd without decay,
And rais'd again at the last day.

HYMN XXIV.

The Resurrection of the Soul.

WHO shall ascend to heaven's height,
And bring from thence God's perfect light?
Or who shall shoot the gulf of woe,
And bring us tidings from below?

2 Forever be God's name ador'd,
He has his ancient work restor'd,
And now appears upon the sod,
The dwelling house of Israel's God.

3 'Tis not in pomp and great parade,
That this new building is display'd;
Yet we can stand in its defence,
According to the scripture sense.

4 The earthquake by which Sodom fell,
Might represent an awful hell,
And the bright flames that Moses saw,
The pure requirements of the law.

5 The whirlwind of Elijah brings
High flying thoughts of heav'nly things;
But earthquakes, fires and winds that blow,
No gospel mark of God can show.

6 A calm still voice comes last of all,
And gives the soul its final call;
The Spirit says, If heaven you'd see,
Take up your cross and follow me.

7 Now when the Spirit gets the lead,
And from the flesh the soul is freed,
Another world heaves up in sight,
With every object of delight.

8 Sun, moon and stars their light display,
To show a new and living way,
And hills and mountains we must climb,
As real as those that are in time.

9 As in the truth we persevere,
The everlasting plains appear,
The towns and cities of the bless'd,
On mountains of eternal rest.

10 The more we do all lust abhor,
The more we learn the arts of war;
And brac'd with helmet sword and shield,
We to the flesh will never yield.

11 We've many foes here to subdue,
And souls have got much work to do;
But every battle that we fight,
Brings us into more perfect light.

12 See kings and priests within the vail,
Whose power and office never fail,
And ranks and orders all in Co,
Who look with scorn on things below.

13 The soul has food of every kind,
That's pure and heavenly and refin'd;
And mortal tongue cannot express
The beauties of our heavenly dress.

14 *Nature*, at best, but faintly shows
The good that from the gospel flows,
Nor can all human *art* unfold,
What in the spirit we behold.

15 This natural world of flesh and blood,
May from the soul derive much good;
And while it holds this noble guest,
The *less* is of the *better* bless'd.

16 But when we've broke these mortal bands,
And gain'd the house not made with hands,
What living soul would ever smell
Towards the poor old stinking shell?

17 Or who would wait, or wish to see
How bright and glorious it shall be,
When gather'd and built up again,
From worms and birds, and beasts and men?

18 Ye serpents then, whose final trust,
Is in corruption, earth and dust,
Enjoy forever, if you can,
The filthy flesh of fallen man.

19 Your kingdom I have passed through,
Have had your glories all in view,
And walk'd thro' all your golden street
Of error, falsehood and deceit.

20 I freely now resign my share
Of all your most delicious fare;
Nor have I one remaining wish,
To dip my hand into your dish.

HYMN XXV.

Micah's Prophesy.

(See Micah, chap. iv.)

ESTABLISH'D in the latter days,
On mountains of eternal praise,
Shall be the house which God will raise,
By Judah's holy Lion;
And many nations there shall come,
The lame and blind, the deaf and dumb,
Shall find an everlasting home,
And praise the Lord in Zion.

2 From Zion shall go forth a law,
And God shall smite the world with awe,
And many people he will draw
Unto his holy mountain;
There Zion's daughter shall arise,
And teach the nations to be wise,
And purge away their hosts of lies,
And wash them in her fountain.

3 Then mighty men shall fear the Lord,
And nations tremble at his word,
And beat in pieces spear and sword,
And consecrate their treasures;
Then war's destructive work shall cease,
The earth shall yield a rich increase,
And many people live in peace,
And quit their carnal pleasures.

4 'Twas thus the ancient prophet sung,
While inspiration mov'd his tongue,
And while by faith his harp was strung,
He future things declared;
But how much nobler is the song,
Which to the saints of God belong,
When that which was foretold so long,
In substance has appeared!

5 What hill or mountain is so high,
As those who do themselves deny?
They stand confess'd to every eye,
As God's true habitation;
Thence he will let all nations know,
That to his church they all must go,
And bow themselves exceeding low,
If they would find salvation.

6 The first dominion of the Son,
In self-denying work begun;
But equal vict'ry must be won,
By Zion's lovely daughter:
The male and female now unite,
Which brings the Kingdom to its height,
And woman must her battle fight,
Just as her Lord has taught her.

7 Arise and thresh, is her command,
And break in pieces every band,
Till in the gospel she can stand,
A pure and spotless creature:
Her iron horn and brazen hoof,
Upon the flesh comes truly rough,
This makes the sons of pleasure snuff,
No wonder that they hate her.

8 But 'tis from her the law proceeds,
Which shows itself in righteous deeds,
And into peace and union leads,
And every thing that's charming:
Where this pure law of Zion rules,
The warrior's courage soon it cools,
Converts his bloody warlike tools
To instruments of farming.

9 Here is the tower of the flock,
Built on an everlasting rock,
And nature now must feel the shock,
When souls do here assemble;
While into this strong hold they flee,
Where all is peace and harmony,
The rocking earth and boiling sea,
Make frighted mortals tremble.

10 How glorious is this mount of God,
Beyond the reach of every flood!
And while destruction roams abroad,
How safe is the believer!
This lovely new Jerusalem,
All other buildings will condemn,
And in mount Zion, over them,
The Lord will reign forever.

HYMN XXVI.

The State of the World.

IN the present generation,
Every wicked thing is found,
Never since the first creation
Did such wickedness abound:
Is it not a day of sorrow?
Has the likeness ever been?
Surely Sodom and Gomorrah
Never went so deep in sin.

2 God in mercy long has waited
For the wicked to return;
But repentance they have hated,
At his messengers they spurn:
Many warnings have been given,
Still the people cleave to sin,
And their cry has reached heaven,
Which has brought God's judgments in.

3 Mighty angels are descending,
Taking vengeance on the world,
Mountains into pieces rending,
Vallies to destruction hurl'd;
Thousands doom'd to desolation,
Swept away because of sin;
O, ye proud and haughty nations!
See the judgments rolling in!

4 Now is come your visitation,
From God's face you cannot hide,
For his wrath and indignation
Is against your lust and pride.
War and bloodshed still increases,
Spreads destruction thro' the land,

Kingdoms rending into pieces,
Bloody Monarchs trembling stand.

5 Pestilence is now prevailing,
Famine visits this our land,
Many hearts with fear are failing,
Looking for what is at hand:
Prophecies are now fulfilling,
Judgments surely will increase,
Till the nations are made willing
From their wickedness to cease.

6 What the Saviour once predicted,
In no wise can pass away,
Every thing must be expected,
And fulfil'd in this last day:
This the Father has declared,
This the Son did testify;
O, ye nations, be prepared!
Lo, the time is drawing nigh!

7 You that live in carnal pleasure,
Feeding on the fleeting dust,
Trust not in your earthly treasure,
Quit, O, quit your darling lust!
All your sins must be disclosed,
And, though shameful, you must bear
All your nakedness exposed,
As the prophet did declare.

8 Clouds of darkness have surrounded
Ruling men, and Princes too,
All their wisdom is confounded,
And they know not what to do:
All the world is in commotion,
Judgments rolling like a flood.

Men upon the land and ocean.
Learning war and shedding blood.

9 But the saints with Christ have risen,
And are walking in the light,
Loosed from that gloomy prison.
Where the raging nations fight:
We have found the best employment
That the world can ever find,
Living in the full enjoyment
Of our faith, and peace of mind.

10 While these gloomy scenes surround us,
We have peace and love within;
Raging foes cannot confound us,
While our souls are sav'd from sin:
We who have these things forsaken,
And the gospel do obey,
Here, in peace, we are partaking
Blessings of the latter day.

HYMN XXVII.

The Church of Christ.

WITH fear and rev'rence let us sing,
And join in solemn sound
To our Redeemer and our King,
Whose blessings flow around.
In Zion is the sacred place,
Where God has plac'd his name,
And Christ appears with pard'ning grace,
And in his saints does reign.

2 The law goes forth from Zion here,
To all the chosen race,
And ev'ry one may now give ear,
And seek God's lovely face.

How sweet and awful is this place,
Enrich'd with heav'nly dew!
Here Christ appears with power and grace,
Creating us anew.

3 The Church of Christ is planted here,
And on mount Zion stands,
And like a glor'ous ark appears,
Built by our Saviour's hands.
The second temple now is seen,
Where Christ unveils his face,
And purges all its vessels clean,
And glorifies the place.

4 This is a city wall'd around,
Her gates are safe and sure,
For all who're in obed'ence found,
And keep their garments pure.
O glor'ous morn! with rays divine
The Sun has risen clear;
What heav'nly beauty now does shine!
What glory does appear!

5 That order here to us is given,
Which ne'er before was known,
It joins the saints on earth to heaven,
To God and Christ in one.
If we some light afflictions feel,
Let's never yield to fear,
But arm ourselves with faith and zeal,
Since Christ our Saviour's here.

6 What boundless grace to us is given!
To Angels we're akin;
We'll join our praises here with heaven,
Since we are sav'd from sin.

What thankfulness to God we owe,
For his abounding grace
To us forlorn, while sunk in woe,
With all the fallen race!

7 But free salvation we embrace,
And prize our blessed call,
Made known to us thro' God's free grace,
Which is proclaim'd to all.
If thousands make a wretched choice,
We'll love the gospel dear,
And in our Saviour we'll rejoice,
And God our Maker fear.

HYMN XXVIII.

Gospel Liberty.

WE read of a people in ages long past,
Who wished their neighbours no ill,
Yet were persecuted and daily harrass'd,
And driven from mountain to hill:
These innocent souls had no lawful defence,
But if persecutors now say, [hence,"
"Abandon your faith, or we'll banish you
In reason we answer them, *Nay*.

2 The Lord was not deaf to his people's com-
When in former ages oppress'd, [plaints,
But graciously promis'd his innocent saints,
A day of salvation and rest.
When this blessed season has truly begun,
And God puts an end to the fray,
Must peaceable men to the wilderness run?
Each promise of God answers, *Nay*.

3 We have not the laws of a *Nero* to face,
Nor the horrid edicts of Rome;
This new dispensation has alter'd the case,
And fix'd us a peaceable home.
While men of sound reason are widely awake,
Asserting the rights of the day,
Must harmless believers their country forsake?
The good constitution says, *Nay*.

4 The righteous for their indispensable right,
May lawfully enter their plea;
Yet they are not bound for their interest to fight
Nor are they obliged to flee:
The laws of the country the wicked must meet,
And can their strong pillars give way?
Must all civil rulers before them retreat?
The voice of the nation is, *Nay*.

5 The law and the gospel do now harmonize,
And each has its work to perform;
To root out the gospel if wicked men rise,
The law has to scatter the storm:
The gospel does honor the laws of the land,
The law does the gospel survey;
Then ask if this gospel may lawfully stand,
The law has to answer us, *Yea*.

6 If all the transactions in heaven and earth,
For almost these two thousand years,
Have been to give virtuous liberty birth,
How solid her standing appears!
Then come, ye afflicted and scatter'd abroad,
You ask, if in peace you may stay;
From all the extensive dominions of God,
The answer is pointedly, *Yea*.

7 Tho' sinners may roar like the waves of the sea,
And spread the most dreadful alarm;
Touch not mine anointed, is heaven's decree,
And do my good prophets no harm:
Then let them abuse the true saints of the Lord,
As it must be granted they may, [ward?
But shall they not have the transgressor's re-
The people must all answer, *Yea.*

8 "Away with this fellow! his doctrine I hate!"
Through despotic kingdoms could roar,
But under the laws of this free happy state,
This cry is defended no more:
The true independence of this happy land,
The nation is bound to defend;
In this independence we'll virtuously stand,
And heaven and earth say, *Amen.*

HYMN XXIX.

There remaineth a Rest.

FOR people of God there remaineth a rest;
How faithful the promise, how clearly ex-
How chearing to pilgrims in that early day! [prest
By faith they first enter'd the strait narrow way.

2. The blessed forerunner, who first enter'd in,
Establish'd the entrance by ceasing from sin,
And all who would enter and dwell where he is,
From their works must cease, as he ceased from his

3. That rest which remain'd for God's people of old
This last dispensation does plainly unfold;
The Jubilee trump has proclaim'd our release,
Now from the dark works of the flesh we may cease

4. This rest now produces such heavenly fruit,
'Tis well worth our labour and daily pursuit;
And while in our measure the foretaste we feel,
Let all be encourag'd to labour with zeal.

5. In past dispensations how many did fall,
By stopping their ears and rejecting the call!
Then let us take warning, and never grow deaf,
Lest we share the judgment of their unbelief.

6. Now God has come forth, & his rein-trying Word
Is powerful and sharp as a two-edged sword;
The flesh and the spirit it severs apart,
Discerning the thoughts and intents of the heart.

7. Then since the vile flesh must be purged away,
I'm thankful to see how this weapon does slay;
This piercing and purging I'm willing to bear;
Beyond there's a rest, and my soul must be there.

HYMN XXX.

Come, ye Blessed!

WHEN I view by recollection,
What the Lord has done for me,
While I feel his safe protection,
And his mercies flow so free,
I am lost in admiration!
I am swallow'd up in love!
Since his arm has brought salvation,
I can join with saints above.

2 Sure there is no other nation,
That's so favor'd of the Lord!
We have found that pure relation,
Which the gospel does afford:

Brethren here can feel their union,
Sisters too, enjoy the same;
All can join in sweet communion,
All unite and praise the Lamb.

3 Dear companions, let's be joyful,
Since we've found the narrow way;
We've escap'd a road that's awful,
Where so many go astray.
Had we our own ways pursued,
As they are, so we should be;
But our danger we have viewed,
And the gospel's made us free.

4 We are children of one Father,
And we love his precious way;
We are of one blessed Mother,
And her voice we will obey;
We have Elders to protect us,
Who are faithful, just and true;
They are careful to direct us,
And to teach us what to do.

5 Come, let us be faithful children,
Who are call'd the little flock;
Come and let us gather with them,
Who are founded on the rock,
While the storms of desolation,
Like a mighty torrent roll,
While the floods of tribulation,
Break upon the guilty soul.

6 Safely are our souls protected,
In this last decisive day;
While the wicked are rejected,
Unto us the Lord will say,

Come, ye blessed of my Father,
Take the Kingdom I've prepared;
Come embrace your blessed Mother,
Of her goodness you have shared.

7 See her children gather round her!
Now she reigns with Christ her Lord,
While the heavenly hosts surround her,
Giving glory to their God:
Saints and angels all uniting,
Join in one harmonious sound;
With their music, so delighting,
All the heavenly worlds resound.

8 Let us join the heavenly chorus,
Let's unite in songs of praise;
Let us follow those before us,
Till we've served out our days.
This shall be our bless'd employment,
When we quit this mortal clay;
This is heaven's pure enjoyment,
This will never pass away.

HYMN XXXI.

Love is the fulfilling of the Law.

THE living work of perfect love,
Which Jesus Christ proposes,
Has plac'd the gospel far above
The written law of Moses.
Love and good works, the Jew could read,
And there the matter ended;
But Christ fulfil'd, in very deed,
What these good words intended.

2 His servant John, in truth could say,
I write no new injunction,
But all who do the truth obey,
Receive an inward unction;
And this is call'd a new command,
Which is reduc'd to action;
And this fulfils the law's demand,
With ample satisfaction.

3 This unction is pure love, we know,
In every true partaker;
And this pure love from God does flow,
To every sin-forsaker:
This love we often do renew,
Though Satan would beguile us;
For we no wicked works will do,
Though wicked men revile us.

4 Eternal love is now made known,
In every faithful brother;
We need no bullocks to atone,
For hating one another;
Nor need the female altar smoke,
With marks of condemnation,
Unless the law of love is broke,
By wicked conversation.

5 While sisters keep their virgin lamps,
With oil of love supplied,
In Zion's pure and holy camps,
Their right is not denied:
This purifies the soul From sin,
Here are the living waters;
While we maintain true love within,
We're Zion's sons and daughters.

6 Now he that saith he's in the light,
And hateth still his brother,
His soul is veil'd in shades of night,
He's not a child of Mother;
But they whose sins are blotted out,
Who into union gather,
Are the true heirs, beyond a doubt,
For they have seen the Father.

7 Ye fathers, who have from the first,
Receiv'd the blessed Saviour,
And his kind love have always nurs'd,
You never more can waver.
Young men and virgins travel on,
And keep his word of patience;
Such overcome the wicked one,
And such shall rule the nations.

HYMN XXXII.

Improve each Moment.

IMPROVE each moment as it flies,
Now in this blessed day;
So run that we may win the prize,
There's danger in delay.

2 This day, this hour may be the last,
For death is sure to all,
And not a single minute past,
Can any soul recall.

3 O Lord, may every breath be drawn
In prayer, in thanks or praise,
That I may say, when time is gone,
I've well improv'd my days.

4 I'll be contented in my lot,
And seek a place that's low;
If not one sparrow is forgot,
My God will mercy show.

5 While walking in a lowly place,
I find the gifts of God;
The humble soul is blest with grace;
This path our Saviour trod.

6 Henceforth I'll meekly bear the cross,
And strive to be resign'd,
That from the last remains of dross,
My soul may be refin'd.

7 How did our Mother win the crown?
And how did she obtain
Permission to possess the throne,
With Christ the Lord to reign?

8 By suff'ring sorrow, grief and pains,
Though mix'd with love and joy,
Till from her soul, the last remains
Of sin she did destroy.

9 Then let me taste the bitter cup,
Press forward for the mark,
And never turn aside, nor stop,
Till seated in the ark.

10 The Lamb and Bride have gone before,
And made the way so plain,
And set for us an open door,
That we with them may reign.

11 The ways of sin cannot decoy,
Nor turn our souls aside,

Nor mar our inward peace and joy,
While we obey our guide.

12 Then let our loins be girt with grace,
Our lamps be burning too,
That we may clearly see the place,
Wherein our feet must go.

HYMN XXXIII.

Rights of Conscience.

RIGHTS of conscience in these days,
Now demand our solemn praise;
Here we see what God has done,
By his servant Washington,
Who with wisdom was endow'd
By an angel, through the cloud,
And led forth, in Wisdom's plan,
To secure the rights of man.

2 "Arm yourselves, unsheath the sword!
(Cries this servant of the Lord,)
Rights of freedom we'll maintain,
And our independence gain."
Fleets and armies he withstood,
In the strength of Jehu's God;
Proud Cornwallis and Burgoyne,
With their armies soon resign.

3 Thus the valiant conqu'ror stood
To defend his country's good,
Till a treaty he confirms,
Settling peace on his own terms.
Having clos'd these warlike scenes,
Chosen men he then convenes;

These a constitution plan'd,
To protect this ransom'd land.

4 Prince of all the host he stands,
Keeps the helm in his own hands,
Till a law stands to declare,
Bind the conscience if you dare!
Then he spreads the eagle's wings
(Signs of freedom) on all things,
Form'd an order to his mind,
Blest the earth and then resign'd.

5 When by precept he had shown
What kind heaven had made known,
By example aids the cause,
Forms his own domestic laws,
Breaks the yoke at his own door,
Clothes the naked, feeds the poor,
Bondage from his house he hurl'd,
Freed his slaves and left the world.

6 Cyrus-like, was Washington
Call'd to do what he has done;
We his noble acts record,
Tho' he did not know the Lord:
As a prudent man of blood,
He the hosts of earth withstood;
Nature's rights he did restore,
God from him requir'd no more.

7 Now we'll swell the joyful news,
With the glory that ensues;
God, thro' Christ, did then begin
To attack the man of sin;
By a woman struck the blow,
Broke the battle and the bow,

And in flaming fire reveal'd
What the beast had long conceal'd.

8 Carnal swords are laid aside,
Every fleshly lust deny'd;
Each one seeks his neighbour's good,
No more shed each other's blood.
Let the eyes of priests and kings
View the eagle's spreading wings;
These are to the woman given,
Guard the place where she is driven.

9 Now the dragon's host may rage,
His black bands of priests engage;
While of freedom still he raves,
All his subjects are his slaves;
As his messengers, they rise,
Forge and spread his sland'rous lies,
Spew at us his foaming flood;
Yet they dare not spill our blood.

10 Mighty Christians, stout and bold!
Full of lust as you can hold,
Fighting for religious rights!
God has notic'd all such fights:
Still your souls are not releas'd,
Bound by sin and wicked priests;
Tho' your country has been sav'd,
You in bondage are enslav'd.

11 With all this you're not content,
Still on bondage you are bent,
Binding the poor negro too,
He must be a slave to you!
Yet of Washington you boast,
Spread his fame thro, every coast,

Bury him with great ado,
Precepts and examples too!

12 Did you think in seventy five,
When the states were all alive,
When they did for freedom sue,
God was deaf and blind like you?
You were fighting on one side,
To build up your lust and pride;
God was bringing in a plan,
To defeat the pride of man.

13 Liberty is but a sound,
If the conscience still is bound;
Could you but her reigns controul,
You would creed-bind every soul.
You, and when we say 'tis *you*,
We've no respect to Greek or Jew;
But boldly tell you that we mean,
Your vile *Church* that lives in sin.

14 Now we mean to let you know,
We've not treated freedom so;
Since God's Kingdom has come in,
We find freedom from all sin.
O, ye priest-bound souls, come out!
Help us raise the living shout;
Never heed your former stuff,
You have prov'd it long enough.

15 See the woman's seed advance,
Glor'ous in Emmanuel's dance!
At this strange victor'ous play,
Earth and heavens flee away:
Swift as light'ning see them move,
Labouring in unfeigned love:

God, thro' Mother we adore,
Hate the flesh and sin no more.

HYMN XXXIV.

The Believers' Manifesto.

(Written in a time of Persecution. See Dan. chap. iii.)

NOW, like Babel's golden statue,
Fleshly lust is set on high,
Babylonians now beset you,
Crying, Worship, or you die.
Worship what? we scorn your idol;
Works of darkness we disdain;
Virtuous souls you cannot bridle,
God's true cause we will maintain.

2 Struck with horror, what can move you,
O ye reptiles of the earth!
Your malignant actions prove you
Reptiles of inferior birth:
God has in these latter ages,
Plac'd his gospel in this land;
This your enmity enrages,
O ye persecuting band!

3 Priests and people all combined,
Fighting for your darling sin;
By your lustful nature blinded,
Hating God's pure law within:
For the flesh you're plain and pointed;
Virtuous souls you can't deceive;
How you hate the Lord's anointed!
Why will you at virtue grieve?

4 Do you thus requite that goodness,
Which reproves your wicked ways?
Will you thus expose your lewdness
In the gospel's brightest rays?
With base envy why so filled?
Virtue is the secret cause;
Blood of millions you have spilled,
For obeying God's pure laws.

5 Bold transgressor! base offender!
Advocate of death and sin!
Do you ask if we'll surrender?
Quit the path of life we're in?
What! to chuse your vile condition?
Turn to sin with open eyes?
Such debased proposition,
Honest souls do all despise.

6 While to God you act as traitors,
Treason! treason! is your cry,
Persecuting all sin-haters,
Their pure lives you do belie:
How your reaking souls will tremble,
When the ones you now despise,
You shall see in God's pure temple,
Clear'd from all your sland'rous lies!

7 While you hate us for that blessing,
Which the gospel freely brings,
We do feel our souls possessing
Hidden pearls, unknown to kings.
If the Lord was always able,
He can save his people now;
If not, O ye sons of Babel!
To your god we'll never bow!

8 O how cruel your intentions!
Yet you talk of freedom's ways!
Bound in chains of dark inventions,
Wand'ring through the horrid maze!
Will you bid the Lord defiance?
Think you can withstand his might,
While the flesh is your reliance,
Trusting in the works of night?

9 Think not you can cope with heaven,
That you in your lusts may live;
From God's presence you'll be driven,
Where the saints you cannot grieve:
Burning coals of hot displeasure
You are heaping on your heads;
Restless vengeance without measure
You're preparing for your beds.

10 Persecuting generation!
Will the saints your threats obey?
Can your lawless indignation
Fright us out of wisdom's way?
From your rage God will deliver
All who truly in him trust;
If not, you shall know forever,
That we will not serve your lust.

11 We respect all men of candor,
Who the rights of man maintain,
Still unbiass'd by your slander,
They behold you with disdain:
By your lawless bold example,
Fright the nation, if you can;
Then exult that you can trample
On the laws of God and man.

12 What are all your vile temptations,
When to God we can appeal!
That true Gospel faith and patience,
Peace and love we daily feel!
Pure and endless is our treasure,
If to God we faithful prove;
All our pains are turn'd to pleasure,
While we share his boundless love.

13 See the souls for Christ beheaded!
Scourg'd and banish'd for his name!
Little were their suff'rings dreaded,
While they felt the gospel flame.
Then hold fast your resolution,
O ye foll'wers of the Lamb!
Bitt'rest storms of persecution,
Sooner bring the heavenly calm.

14 While we view the heavenly regions,
Where the suff'ring saints do shine,
Shall we dread the guilty legions,
Though in mischief they combine?
Gird your loins ye sons of Zion!
Daughters let your strength increase!
Every storm however trying,
Adds new luster to our peace.

THE END.

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SHOWING WHERE TO FIND ANY HYMN BY THE FIRST LINE.

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ERRATA

Page 68 *verse* 4 *for* clearly *read* certainly,
Page 155 *verse* 1 *for* belongs, *read* belong,

VG

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m At